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...AND THERE WAS LIGHT

Vol. 6

JUNE 1938

Nº 21



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PREVENTION OF BLINDNESS IN THE UNITED STATES

By Lewis H. CARRIS

Managing Director, National Society for the Prevention of Blindness

Almost complete eradication of some of the principal eye diseases causing blindness, and a great reduction in the number of eye accidents resulting in loss of sight may be confidently expected in the United States. Our experience indicates that most of the principal causes of loss of vision are absolutely preventable—just as preventable as smallpox, yellow fever, diphtheria, typhoid fever and many other diseases. We have every reason to believe that the ratio of the blind to the general

population will continue to decrease steadily if science and education persist in the movement for prevention of blindness and the conservation of vision.

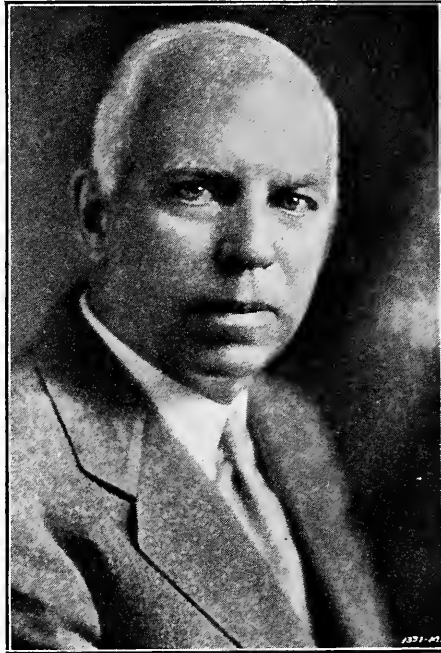
Although blindness has been reduced through the development of medical knowledge and surgical skill and through the elimination or reduction of disease, this has been offset by the fact that eye injuries from accidents are becoming more frequent. We hope to overcome these hazards through perfec-

tion of industrial machinery and through widespread public education.

The greatest single victory in the struggle for the prevention of blindness has been the 75 per cent reduction during the past twenty-five years in the number of cases of blindness from ophtalmia neonatorum, commonly known as babies, sore eyes. This has been accom-

better known through research on vitamins. Absence of Vitamin A from the diet, for instance, may result in "night blindness" which is manifested by a difficulty in seeing under faint illumination, as in the twilight.

For children with seriously defective vision 182 communities in the United States now maintain sight-saving classes in their school systems.



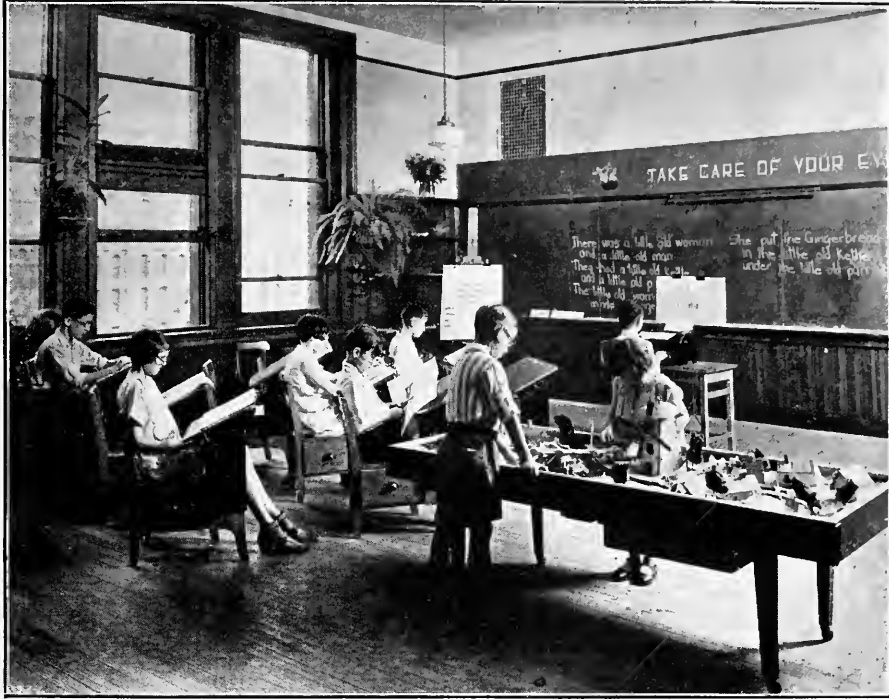
Mr. Lewis H. Carris.

plished chiefly because of the fact that doctors and midwives are now required by law in nearly every state in the Union to use a prophylactic solution in the eyes of infants at birth.

Recent studies indicate that a larger amount of blindness is hereditary than has been generally realized. The relationship of diet to eye health has become much

Eight thousand boys and girls are enrolled in these classes, where they receive a full and normal education, while their remaining sight is conserved as much as possible, and they are guided toward the selection of occupations which will not increase their difficulties. These special educational facilities are needed, however, by 42,000 other children.

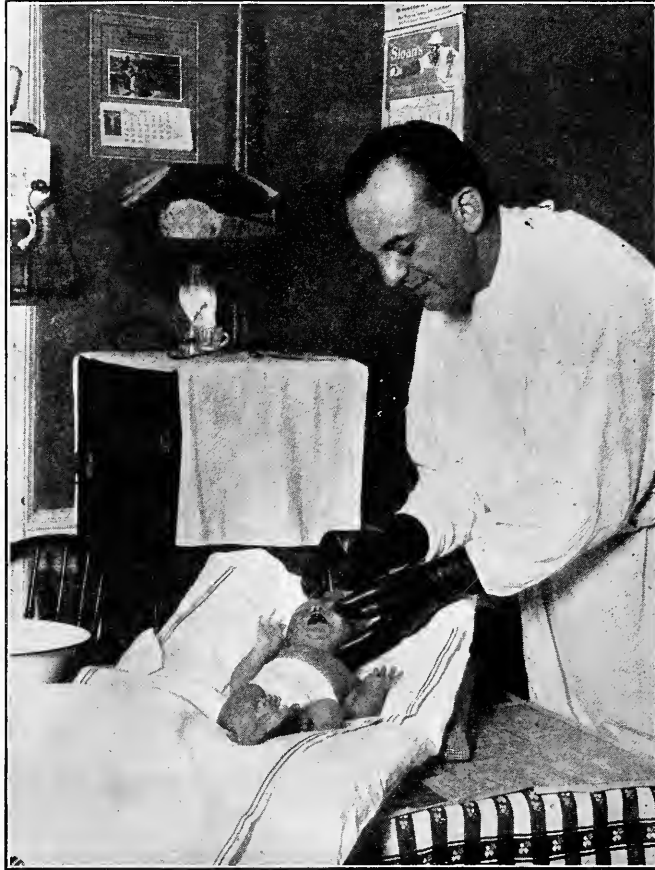
The books used in these classes



A sight-saving class.



Goggles which saved eyes of C. C. Carroll
from solder-pot-metal splash.
G. E. Erie Works, General Electric Company.



Doctor putting silver nitrate solution in baby's eyes.

are in very large type. Much of the work is done on the blackboard to relieve eyestrain. Adjustable seats and desks are used, and particular care is exercised in regard to the lighting arrangement in the classroom. Every child is taught the touch system on the typewriter as soon as possible, so that the eyestrain of handwriting may be avoided.

Special facilities for educating handicapped children cost more than those provided for children with normal sight. The most important justification for the additional cost

involved through such methods is the psychological state of handicapped children. A child suffering from any handicap is likely to develop complexes and inhibitions arising directly out of the handicap. If, in addition, he develops a new set of complexes and inhibitions arising from failure, he becomes doubly handicapped.

The National Society for the Prevention of Blindness will be glad to send some of its literature, free of charge, to any organizations or individuals who write to it at 50 West 50th Street, New York City.

A DRAWING APPARATUS FOR THE BLIND

By D. LEVEAU (*)

On September 11th, 1917, while performing my duties as regimental sergeant-major of the 84th infantry regiment on the Eastern front, I lost my sight completely through the explosion of a bomb. Thereafter my chief preoccupation was to adapt myself to the new existence which lay ahead of me, approaching as nearly as possible my former habits as a seeing man. With this aim in view I immediately began the study of complete and abridged Braille, Ballu shorthand and ink-typewriting. This enabled me to adjust my personal work in a practical way and to keep up normal contact both with the blind and the seeing world.

However, blindness, so favorable to long meditation, directed my thoughts to the fate of the blind in general, and more particularly to the education of children. Louis Braille's happy invention has placed a very practical process at their disposal which enables them to

read and write fluently. Taking this principle as a basis it has been possible to produce embossed text books, literary works, geometrical figures and maps, thus ensuring normal instruction to young beings deprived of sight. However, if the blind have been able through touch to understand everything under their fingers and even to write for themselves, it has nevertheless been absolutely impossible for them to produce geometrical figures by themselves, straight lines, circles or parts of circles. This idea haunted me for a very long time as for this sort of drawing it was not a question of the embossed design appearing on the under side of the paper as in Braille writing, but on the right side, so as to be able to follow progressively the different lines constituting the required geometrical figure.

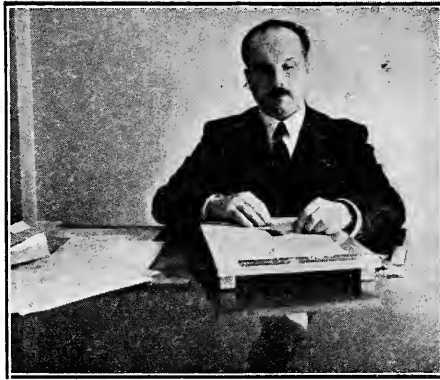
In October 1937 the first practical idea came to me. I had a row of headless nails hammered into a board very close to one another, constituting a straight line formed of slightly protruding points. Plac-

(*) French war blind.

ing a sheet of paper on this line I went over its entire length with a little flat metal rule containing a lengthwise groove and I was glad

rical figures composed only of straight lines.

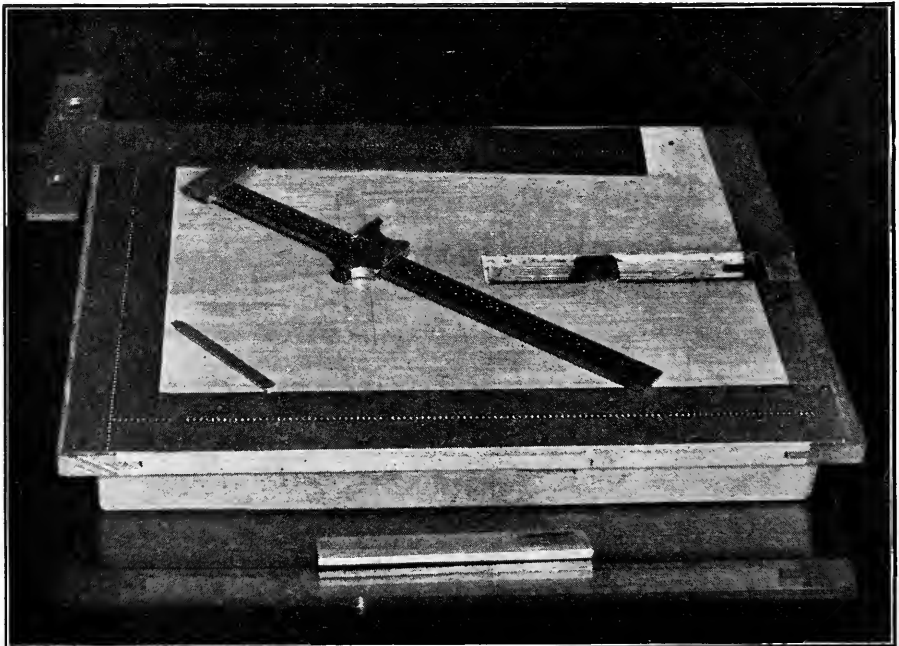
A first step had been taken, but to solve the problem there remained

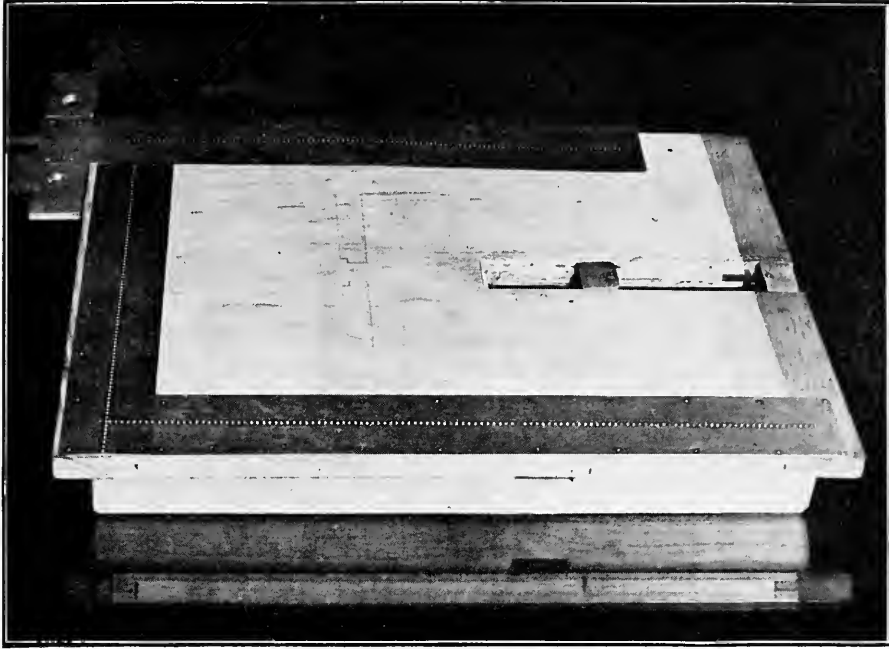


Mr. D. Leveau at work.

to see that the dotted line was embossed perfectly on the right side of my paper. So I was now able to trace, without difficulty, geomet-

to be discovered the means of drawing circles on the same principle. Several methods produced imperfect results. Finally in the





course of a sleepless night an inspiration came to me with a solution of the problem. It was simple. A point is fixed on a drawing board, on which point a sheet of paper must be stabbed to allow it to turn easily on this improvised axis. From this point a groove is made in the thickness of the board and in the groove a mobile carrier can be slipped with a clamp screw to fix it at any given distance; this metal carrier contains a slightly rounded projecting point. Turning a sheet of paper slowly with the left hand and pressing slightly on the projecting point of the carrier with the first finger of the right hand, a row of embossed dots can be obtained on the right side of the paper and which can be made to form a complete circle. On December 26, 1937, I gave all essential instructions to the mechanic who had undertaken the construction of my machine, an

exact description of which is as follows:

The Machine consists of :

- 1 — A drawing board
- 2 — A T Square
- 3 — A Protractor
- 4 — A Scale rule.

Drawing Board

The Drawing Board is an ordinary one, 40×30 centimetres and 14 mm. thick.

Two zinc strips forming a right angle are fixed 1 cm. from the edge and parallel to the left and upper sides of the board. These strips are 4 cm. wide and 0 mm. 25 thick and correspond with the length and breadth of the board.

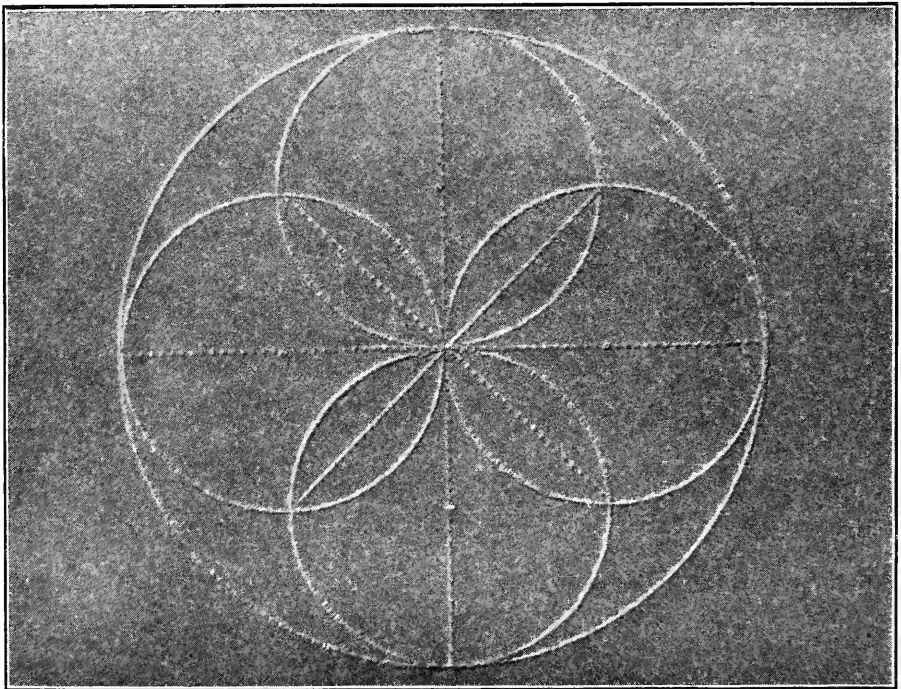
Both of these strips contain a row of embossed dots running their entire length in the center of the strips and 3 mm. apart. One of

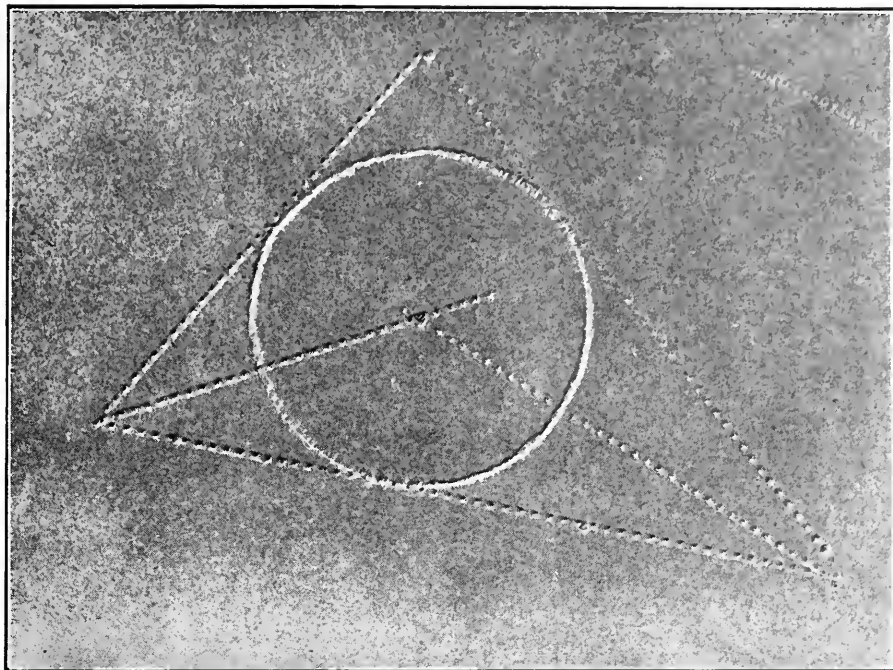
these dotted lines is continued on the transversal line of the other strip to form a right angle. Each line must be strictly parallel to the corresponding edge of the board. The right angle formed by these two lines is divided into 6 sections of 15° by means of slightly raised points fixed on the drawing board 10 cm. from the vertex of the angle. In order to emboss these lines on paper a lathlike aluminum piece of metal is used 8 cm. long, 5 mm. 5 wide and 1 mm. 5 thick. One of the ends is finished in a cut triangle, the under side being slightly rounded off crosswise forming a groove corresponding with the line of projecting dots but less deep.

The board comprises also the following sort of compass: a groove 20 cm. long, 27 mm. wide and 5 mm. deep is made at a distance of 2 cm. from the edge of the

board, perpendicular to its edge and in the middle. A slit 20 cm. long and 15 mm. wide is made in the middle of the groove leaving two 6 mm. edges which form a slide for the carrier of the little metal piece which supports the movable point of the compass. The compass corresponds exactly in shape to the groove in the board and is 2 cm. wide. The bottom contains a screw hole fitting to a clamp screw; between these two pieces is a small metal plate which, extending over either side of the groove, enables the whole part to be locked by means of the screw.

The top of the small metal piece has a small rounded projecting point 2 mm. from the edge and in the middle, so that embossed dots may be made with a mere pressure of the finger.





The fixed point of the compass is represented by a needle placed in a small tube closed at the back and projecting about a centimeter above the surface of the board. The tube container of the needle is set in the thickness of the board as near as possible to the bottom of the groove so that the movable point brought to the fixed point will form the radius of a minor circle.

When the compass is not in use its mobile point is attached to the fixed leg by means of a screw; the hollow part of the board is filled with a wooden block made to fit into the groove. The needle is taken from its receptacle or covered with a cap.

As the winged screw does not allow the drawing board to be placed flat on the table, stability is ensured by fixing two blocks under the board, 1 cm. from both edges lengthwise—these two blocks

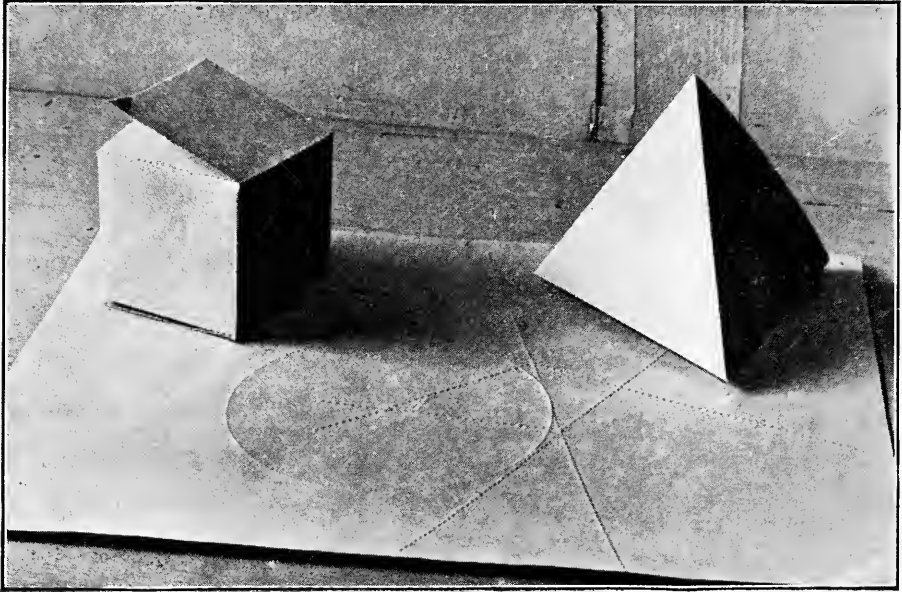
are 35 cm. long, 28 mm. high and 28 mm. thick.

T square

The T square is formed with a strip of zinc similar to those fixed to the drawing board 36×5 cm.; a dotted line runs through the middle lengthwise. This zinc strip is fixed perpendicularly in the center of a metal or wooden strip forming the head of the T—the head is 15×5 cm. and 5 mm. thick. This T square enables one to draw lines parallel to those fixed on the board, both lengthwise and crosswise.

Protractor

This instrument is constructed on the same principle as the T, the only difference is that its base is movable and its head formed



of a semi-circle of metal or wood 15 cm. in diameter and 5 mm. thick. This semi-circle is covered with an identical zinc strip on which measures of 2° are marked by means of projecting dots, not arranged on one and the same level, but on 5 different levels in height so as to make it more easily distinguishable to the touch. The mobile part, similar to that of the T square, pivots round an axis at the base of the protractor and may be made stationary by means of a screw. The middle part of this base continues in a metal part narrowed on the level of the gradations and contains a line of embossed dots running the whole length of the movable indicator so that it may give an exact inclination for an angle clearly determined in relation to the fixed lines on the drawing board. To do that the base of the protractor must be merely placed against the corresponding edge of the board.

Scale ruler

This scale ruler is similar to a slide gauge and ends in two points. There is a piece of metal at one end which forms the fixed part of the slide gauge. The movable part which slides on the ruler may be fixed in any position required by means of a screw. This movable part is in the shape of a beak ending in the inside of the ruler in a point which corresponds to the outside fixed point of the slide gauge. The surface of the ruler is covered with a metal strip like the dotted strips of the drawing board but with graduated dots disposed preferably in three different rows. The lower dots are 1 cm. apart, the second row has a same row of dots but, being between the first row of dots, indicate $1/2$ cm.; the third row of dots present the intermediary gradations between the two first rows and represent 2 mm. 5. So that after taking the measure-

ment with the slide, the user reckoning the lower row of dots, then the intermediary ones, is able to determine correctly enough the distance between the two points of the slide gauge on a total length of 25 cm.

Use of the board

This process enables the blind to draw all kinds of geometrical figures including straight lines, circles or arcs. It enables them also to do manual work: to construct a cube, pyramid, etc. by designing first of all the development of the total surface and adding afterwards supplementary parts to be pasted together; it is simple to do the cutting out with a paper knife, folding the paper on the dotted

lines which have been indicated for this purpose.

To trace straight lines, place a sheet a paper either on one of the embossed lines of the drawing board or on that of the T square or protector—according to the drawing required to be done; follow the length of this line pressing slightly with the aid of the groove in the flat metal rule.

To draw a circle or its parts, the sheet of paper must be inserted on the fixed point of the compass, pivoted slowly round this axis pressing slightly with the right forefinger on the movable leg of the compass which must be first of all secured at a determined radius. So a row of embossed dots is made forming the circle required.

With a little skill appreciable results are achieved.

FORM FOR BEQUEST

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THE CIRCULATION OF THE BLIND IN A CITY

By PIERRE HENRI (*)

Professor at the National Institution for the Young Blind at Paris

"How marvellous! You are able to find your way about Paris all alone?"

"Certainly, but provided that one is rather skillful and very careful and also, when occasion arises, it is thanks to the kindness of people."

This is what a blind man, who finds his way about a city alone, hears almost daily and the reply I always give. Indeed, a certain minimum of average skill, rules of carefulness, which must never be violated and, on the part of the passers-by, kindness and an obliging attention, which is never lacking, are, it seems to me, the three fundamental elements to solve the blind man finding his way alone about a large city.

In fact, the problem exists only for those who do not know the

blind. But do those who come into closer contact with them suspect what this show of independence means? It is a far-reaching question. In the first place it is interesting to the psychologists who put forward the somewhat time-worn theory of the vicariate of the senses and who will perhaps end by being convinced that all substitution is fundamentally purely intellectual. There is no doubt that the sociologist finds material for observation and that he is curious about the reaction of normal social cells; i. e. the sighted vis-à-vis that abnormal cell which a blind person constitutes. Whoever is concerned with the education of the blind, and whose aim is to make his pupil as independent and as little different as possible from his brother man, cannot help seeking a lesson from it. All who are in any way interested in the blind will appreciate the depth of meaning in the words

(*) Blind.

of Dr. Allen, former director of Perkins and Massachusetts Institution for the Blind: "The education of the blind involves the education of the sighted".

Before coming to the heart of the subject, I would like to warn my readers against generalization. The blind man is not an abstraction, an entity, a standardized interchangeable part. It is impossible to calculate the coefficient of disturbance which blindness brings to the life of a man; but, with sight lacking, yet all other elements of the personality exist with all their diversity. Even if blindness causes some peculiarities of conduct, which are more or less the same in all the blind, yet it leaves each his physical personality, his memory, imagination, capacity for attention etc... the mere fact of a person becoming blind in later years does not cancel all his past as a sighted man.

What I am about to relate is an experience, my own experience, and, so that one may not be tempted to believe that all the blind are alike, I feel obliged to introduce myself to my readers.

To be really methodical I should give here a formal psycho-physical description and spare you no detail as to my antecedents, my size, education, capacity for work, imagination, memory, intellectual quotient and even my disposition, as that is an important factor in social contacts, and whoever goes around in a city is bound to come up against his fellow men. But all that would be dull; my personality is not original enough for you to trouble to remember these details of the problem in view, to recall them at an opportune moment—so I prefer to reduce them gradually during the development of

my story, even at the risk of repeating myself and will merely tell you that I was born in Paris—this detail is important—that I saw normally until I was twelve years old and that, two years before I lost my sight, while I was still at school, I used to go around alone in a district of pre-war Paris as do all other sighted boys of my age.

Independence

A first question: What can induce a blind man to go around alone in a large city? Of course it cannot be done without inconvenience—I will give you a few examples in the course of this article—but the advantages are so abundant that all those who decide to do it are generally very satisfied. The difficulty is to begin. Sometimes it is a casual event, a trifle, which determines a blind man to launch out. A guide may have been detained and it is too late to postpone an important appointment; for another it may be an absolute necessity to save the expenses of a guide; for all it is fundamentally a secret need of independence and self-assertion. I recall how it happened to me, at an age when the sensitiveness of the parents is the greatest drawback. I was eighteen and had been educated at the National Institution for the Young Blind at Paris; my father had principles and considered it necessary for me to spend every Sunday, without exception, at home to counteract the disadvantages of boarding school. At that time we lived in a suburb of Paris. I had to be fetched from school as I was not allowed to go out alone, in the evening I had to be taken back and

my guide had then to return home. In 1917 just at the most tragic epoch of the Great War, trains were few, and on account of this my parents returned home so late that they were faced with the dilemma either of sacrificing my Sunday visits or of allowing me to return alone to the Institute in the evening. I put forward all possible reasons to dispel the apprehension of accident, particularly the fact that traffic, just then, was less great in Paris, and I quoted such and such a comrade who was accustomed to go around alone in the City.

In the beginning the journey was not easy: I had to get into the train, find my way in one of the large stations of Paris, take the subway, leave it and then I had a ten-minutes walk. Sometimes in the morning I made an appointment with a comrade: "8.30. at St. Michel at the rear-end of the train". In the evening three notes of a tune whistled, and we found one another quite easily; the amusing record was for the later arrival to board the same train without delay.

From then on what independence! I was at the age when all schoolboys are completing their school education, always narrow and bookish, and entering upon a concrete and lively social education. If I had been dependent upon those around me, already too busy, or was obliged to pay a guide, I should without any doubt have been able to go less often to the theatre; I should not have attended the Meeting at the Chamber of Deputies when the Peace Treaty was under discussion: I should not have been at the assembly of a War Council, which passed sentence on the denouncer of Miss Edith Cavell, the English nurse, who was shot at Brussels for harboring French pris-

oners etc., etc. This is a point which I would like educators of the blind to be kind enough to note. Later this independence enabled me to enter upon higher studies, to go to the Sorbonne University, lecture halls, to the insane asylum (where a course in pathological psychology led me). I could never fully enumerate the services which independence of a guide did me. Subjection to a guide... I have often heard it discussed around me. It is an art (or a stroke of luck) to find a devoted, punctual guide, neatly dressed and, above all, discreet. I remember a personal experience, but any other blind man would have ten anecdotes of the sort which he could relate. It was in 1922, several weeks after a congress organized at the National Institute for the Centenary of Valentin Haüy's death. I had an appointment with one of the professors at his house and thought it proper to be accompanied by a venal guide, who had piloted many blind congressmen. During the conversation the professor asked me: "Do you know anyone at the Ministry of Health, an employee for instance?" "No", I replied. "Yes, yes", interrupted my guide, "you know Mr. Doumic, René Doumic."

René Doumic, distinguished literary critic, director of the well-known *Revue des Deux Mondes*, Member of the French Academy, had presided over the inaugural meeting of the Congress. He certainly never heard that a guide of the blind once took him to be a mere clerk!

* * *

The mobilization of the senses

Paradoxical as it may seem I am of the opinion that it is easier for a blind man to find his way about a large town than to go about alone in the country. The country, the large open spaces, are to the blind what the ocean is to the sailor on a foggy day; town is the coast, the coast with its rocks, its geographical irregularity but also with its lighthouses, its direction finders, its beacons. And the guide marks which a town offers to the blind are more numerous than lighthouses on the coast. Our lighthouses are sound, smell, touch, heat and (again seemingly paradoxical) for some, light.

It is unquestionable that, on account of the multifariousness of perception of the blind, the world is as living as it is varied. Each square, each street assumes its own aspect by which it can be distinguished from other places. But it must not be exaggerated into fictional psychology such as the blind man who, ten years ago, attributed a characteristic sound to every street of London. Whitehall was said to produce a hollow sound; Kingsway a long, curious echo; the building of Westminster a metallic sound; the surroundings of the Abbey a muffled sound, as if the street were prepared for a great funeral; Oxford Street, a noise of bustle as that of a rushing tram etc. I confess that I cannot label the Grands Boulevards, the Place de l'Etoile or the Square of Notre Dame in that way.

Every large town has its specific physiognomy. I refer to Paris, but the American reader will have no difficulty in finding, if not identical facts, at least terms of comparison at New York, Chicago or Los

Angeles! The bell of a movie theater, the shoemakers's hammer, the butcher's hatchet, the sound of a typewriter, the buzz of a motor, the pawing of a horse, each with its own rhythms, always the same; the policeman's whistle at the cross-roads, the newspaper vendor's shout at the exit of the subway, so many signs which blaze the trail for the blind man. For him the odor of fresh bread, fish, fruit, medicines, perfume, gasoline, mimosa or roses (according to the seasons) are real signboards of the various stores selling those goods. Do not the sighted discover the sellers of roasted chestnuts, fried fish and wafers hidden away in the corner of a café terrace or under a large doorway, largely through the sense of smell? The slope of a sidewalk or the difference of paving, particularly in the front of the main entrance to residences, are valuable guide marks to the foot.

In the first case the passage to the object indicated (doorway of a residence) is interpreted by two signs (a slope, a paving). In this way there is often a synthesis of several senses. A noise of glasses, an odor of cocktails, beer or coffee leads to the identification of a saloon, which means, practically, an obstacle to be avoided.

There is one case in which the mobilization of the senses must be especially acute. Yesterday you were wandering unhindered on this sidewalk, to-day a hole has been dug in it, a barrier erected, a ladder raised, a rope placed round it. We will refer to this again when we touch the subject of confidence to be placed in police regulations for safety. Happily these unforeseen barriers are often accompanied by signs of warning. You sighted people scarcely notice the rhythmic

and metallic sound of the workman's tool; to us it says "Look out! there may be a heap of paving stones on the sidewalk, a stationary wheelbarrow, a shovel thrown down". Just as the mechanics on the railroads we have our records of sound, of smell and muscle which say, according to the case: "Slow down" or "Stop a moment" (to wait for information) or "Switch" (i.e. pass by another road) or "Halt" (it is wiser to wait for aid). An air hammer with the rythm of a quick-firing gun, denotes that cement is being cut; the odor of tar, a sidewalk or road of asphalt; an odor of acetylene, a drainpipe is being soldered, in other words an open trench; the smell of plaster, lime or paint, the facade of a house is being roughcasted or repainted—that signifies a scaffolding or ladder etc. In the same way it is seldom that a hole is not sensed at a distance, on the level asphalt through some loose thrown up earth, perceptible to the foot; at least that is correct of a freshly opened trench and is the first sign, which will be confirmed by others (a noise of a pickaxe or shovel at work, voices of workmen).

Up to now we have not spoken of properly so-called touch—which requires direct contact and about which it is advisable to be informed at a distance. Nevertheless the hand renders great service and that will explain why the blind who go about alone dislike gloves. In passing someone you brush against them, you apologize saying: "Excuse me, Madam". The lady wonders how you have recognized her sex, particularly as she was standing still, so no light footfall could have given any indication. "Simply, Madam, because you are wearing a fur coat or a material which is not used for men's coats." And

that man who took your arm is very surprised that you have recognized him to be a soldier, policeman, a priest, a machinist in the Municipal Transport Co.; his waistbelt, metal buttons, the width of the sleeves or the leather overcoat has given him away.

The hand is also a valuable and constant aid in finding things accurately. One of the most difficult things is to find exactly where is the door of a house with which one is not familiar. If I turn too quickly I come up against the wall or the right leaf of the door while it is the left leaf which is open. What will warn me of this? Often a trifle, a slight contact. It is the same in controlling one's movements in trying to discover a bell or the handle of a shop door. For all this the element of touch is merely one element; the important factor lies in an accurate representation of reality. We will return to the subject when discussing cerebral contribution.

The sense of obstacles and the remains of sight

Among the perceptions which the blind man uses to guide him, those provided by the sense of obstacles and the remains of sight should be especially mentioned, because they are less known by the public at large.

No lengthy observations are necessary to note that the blind know how to avoid obstacles, that they stop more or less abruptly at a short distance from a wall, that they go round a tree or a street lamp. It appears that Diderot was the first to write of it

in his famous "Letter Concerning the Blind for the Use of the Seeing" (1749) and which cost him three months' imprisonment in the Bastille, because it constituted a veritable profession of atheism. Since then the psychological side of the phenomenon has been widely discussed: some attribute it to the functioning of the ear, others to the skin (pressure or warmth), others to a complex of several sensations. It is perhaps the last who are right, but that is not up for discussion here. Besides, I should be ill qualified to discuss it as that faculty in me is undoubtedly merged in the remains of sight, the utilization of which I will touch upon later.

It is a fact that many of the blind sense obstacles and turn this perception to practical account. Two principal cases may be examined: one in which the subject moves perpendicularly towards the obstacle and the other in which he skirts it in a parallel direction. In the first case it is a guaranty against a tree, a street lamp, an automobile which has just stopped on the opposite side of the street as one is about to cross, a projection in a line of houses or the screen of a shop or café. In the second case, skirting a wall, for instance, the blind man senses the end of the wall, the opening to a passage, he senses, too, a road crossing the one he is following. I know some blind people who, walking in the middle of the sidewalk, at a reasonable distance both from the edge of the sidewalk and from the row of houses on the other side, are able to count the trees or street lamps which they pass to the right or left. One can imagine how valuable such a sense is to the blind and how his route is thus dotted with precious

guide marks. As I remarked before, it is often rather difficult to gauge accurately the entrance to a house or shop; if one can calculate that the door for which one is looking is so many steps from a street lamp or a tree, the difficulty disappears.

However useful the faculty may be for certain blind, yet it is only one substitute. Wladimir Dolanski, who has made a special study of this branch, sees in it an instinctive form of self-preservation; well-favored seeing people are unconscious of its existence and the deaf-blind, if they possessed it (which is questionable), would only be provided in their prison with a very poor substitution.

The sense of obstacles is always vague and often whimsical. In the first place, whether the center of the sense be the ear or forehead or any other part of the face, it informs the blind only as to objects which are on a level with the face and not about a ditch, a pile of stones, a box or a wheelbarrow. Then, too, its functioning is often interfered with by subjective or outside circumstances. A head cold seems to paralyze it, a great noise makes it ineffective, which perhaps is not an absolute proof that its origin is auditory. All the blind are confused in an uproar, and I believe that an olfactory stimulant would hardly be remarked under these conditions. After the war I used to pass a street daily where a frightful streetcar used to run, which sounded like a truck of tin cans. I always kept at a fair distance from the wall; when the streetcar passed I stopped dead, as experience had taught me that if I continued on my way I should have risked knocking into the wall or bumping into a tree.

Here arises the following point: should a blind man go about

wearing a hat or bare-headed? I have tried both. It seemed to me that I could find my way better bare-headed, but one of my comrades wisely remarked that the brim of a hat is an excellent protection for the forehead and face in case of a blow. Considering this, a hat is better than a peaked cap—a blow on the latter would risk it falling off, leaving the forehead exposed. However in this matter a question of fashion, too, is involved and the blind should not make themselves conspicuous even at the price of convenience.

Similarly the question may arise whether it is wise to wear glasses with the risk of bumping against something. The blind man does not question it. If he wears dark glasses, sometimes it is to protect his fragile eyes from dust, wind or sun, but in most cases it is to hide a disfigurement. Malady or accident have not always merely deprived one of sight but have left traces of their ravage, which are sometimes painful to look at and evoke pity. The blind man feels perhaps more humiliated by the uncomeliness than by his infirmity: he rejects pity and becomes the victim of a so-called inferiority complex, which engenders outward showing off. Not only is he prompted to hide a damaged eye or a telltale fixed look, but he tries to appear normal, to control his twitching, to acquire, through practice gestures and manners, which other men acquire naturally through spontaneous imitation.

This complex, in the category of emotions, is pedagogically highly important, through its reactions on blindness, of which it is the source and subsistence. In the street, which is the point of interest to us, it is the cause of certain manners of the blind. We know

that one is never more awkward than when one is being watched. The blind man who feels that he is being observed wishes to outdo himself in showing his independence. This is not vanity, but simply a form of self-assertion. At the outset he makes a few minor experiments from which, if he knows how to analyze himself, he will derive a lesson for his future conduct: for instance he is about to cross a thoroughfare, someone offers to help him, he refuses, remarking that everything is quiet and, instinctively anxious to show his independence, he goes steadily on his way straight towards a stationary automobile, a tree, a lamp post or a bench. The seeing man, for whom the only danger is a speeding car, has not even thought of pointing out these objects, which are either too low or the moving object too rapid to be perceived by the sense of obstacles; contact is inevitable. This reminds me of a friend of my age who, when young, thought it smart to make a little sort of polka hop when stepping on a sidewalk. One day, in this way, he became acquainted with a bicycle which was propped against the sidewalk by its pedal and he learned, at his expense, that it is useless, to say the least, to show such eccentricities. All who have tried in their youth to show the greatest possible independence have had to suffer for such little mistakes.

The idea that the blind live in darkness is very general in the world of the seeing, yet there is nothing less certain.

It is true that to the physician a surface is black when it absorbs the rays of light of all wave lengths and reflects none. But psychologically, black is a conception just as much as red or green. If you

consult a completely blind man, who could formerly see and who consequently knows what black is, he will tell you that "not to see at all" does not mean to "see only blackness". The psychologist Henri Pierron maintains that there is no more reason for a blind man to see black than there is for a normal individual to see objects black which have been placed behind his back. But that is not to the point.

In fact, especially among the young blind, there exists remains of vision, which are of practical interest, as we shall see. It must be borne in mind that I am not speaking of the "half-sighted", the partially blind, a large number of whom are found in our special schools, because they are sooner or later doomed to blindness. They have still calculable vision; a tenth, twentieth, hundredth part—no matter how small. But among the real blind, those who cannot even distinguish the end of their nose, there are some who retain certain perceptions of light, who can tell the difference between day and night and who can tell you if a hall is lighted up and who even notice certain colored light-reflecting surfaces. Very often these remains of vision disappear with age or for the lack of use. In young people, on the contrary, absolute blindness is an exception. Anyone entering my classroom at the National Institution for the Young Blind at Paris, without being warned, and seeing me do the classical experiment of lighting a match in oxygen or lighting sodium on water or other live combustion stunts, would wonder for whom such performances are being done. He would cease to wonder when he learned that out of twenty-one adolescents—the

full complement of the class—only five have no perception of light.

However vague or faint these remains of vision may be, they have practical value if one knows how to use them. As I remarked before, I am not a subject to study the sense of obstacles, precisely because my eye is not completely dead.

Under these conditions the perception of a shadow is, to me, equivalent to, if not greater than, bodily contact with the obstacle.

It seems to me that I am less blind at night than in the day. Others will tell you the same while attributing it to the relative calm of evening, the slowing up of traffic. I think of the numerous lighted guide marks of the municipal lamps and advertising lights, which, from the viewpoint of going about alone, is again an advantage over the country for the blind. By raising my nose and paying attention I see every street lamp at a near distance and if one of them throws out a greenish color, it is probably the bus stop which I am seeking. A certain shop is recognized by the brilliancy of its lights, a chemist shop by its green or red balls—especially in former days, a certain cafe by its neon gas-lighting tube. One of the most remarkable uses I make of this tiny remainder of vision is the following: On the subway platform, and always by raising my nose, I manage to follow the center of the platform without risk of falling on the line, merely by following the line of electric lights hanging from the ceiling.

The importance of these remains of vision should not, however be exaggerated. If they present a trifling adjuvant for the one possessed of them, yet they are not indispensable. Many completely blind men

go around in the subway stations quite easily, keeping always at an even distance from the wall—doubtless thanks to their sense of obstacles. A mediocre quality of this sense may lead to mistakes, to hesitation. I recall one day crossing the little street separating the Institution for the Young Blind from the Valentin Haüy Association, which is now called Maurice de la Sizeranne, with a colleague, who was completely blind. I declared that there was an obstacle confronting us; my comrade, trusting to his sense of obstacles, doubted me. He was right, it had been raining and the object which I thought an obstacle was a large black spot of wet asphalt.

The mobilization of the intellectual faculties.

An error, such as I have just related, proves how useful it is to submit sensory data to criticism, especially when this data, emanating from very imperfect sources, is poor and confused. In fact, as Pierre Villey wrote in one of his splendid works on the blind, all substitution is intellectual. The person who desires to go about a large city without the aid of sight, must not only mobilize all his other senses, including the least certain, but he will be obliged also to call upon all his mental faculties: his attention, imagination, memory, judgment, reason, will.

One often expresses amazement at the memory of the blind. Those who instruct the young blind know what one must think of this prevalent belief. In truth, the blind man calls upon his memory where the seeing man contents himself

with a glance. You are in a bus and intend to get out at a point where buses stop by request. You have not to worry about the position of the bell or the fastening of the chain on the rear platform—a mere glance will tell you where they are. If I want to use these devices without hesitation, I must know, i.e. remember, that the bell stop is always on the right side between the first and second class or between the second class and rear platform, and I must know too that the chain fastens on the left side.

In a modern city everything is superabundantly labelled for the sighted; streets by their signs, houses by numbers, shops by signboards, bus stops, passages in the subways etc... In some cases, as we have already emphasized, we also dispose of signs—sonorous ones, odorous or other, but frequently memory must substitute the lack of sight. For instance, nothing tells me the numbers on the bus signs, or the direction, or yet the direction of the buses serving this district; I must know it and know it accurately if I do not want to land in a wrong direction or await a bus which does not pass that way at all. And again, I must resort to memory if I am going by subway not to mistake the exit passage for the one leading to my connection.

A topographical memory is a particularly valuable form. Personally I possess it highly developed. As a proof, I cite the procedure I follow to remember to mail a letter or to give the list of students in my class. In the first instance I must associate the picture of the envelope with the place where the letter box is situated in such a way that, arriving on the spot, I automatically remember the letter which I have in my coat pocket.

In the second case, I am absolutely incapable of giving an alphabetical list of my pupils from memory, while if I picture them, each in his place, I shall give an exact enumeration. In this respect I have remained sighted. Contemporary Parisians will remember seeing, when they were at school, a map which a large department store distributed widely in schools as an advertisement. Doubtless they will have retained an abstract remembrance of it. I see it still as if it were before my eyes, with the subway lines standing out in red on a blue background, and if it has remained such a vivid picture, it is because it has been an invaluable basis of direction.

In the preceding paragraph I spoke of the value to be derived from the remains of vision and now I am talking to you of visual memory. It is because, in fact, a large number of blind have lost their sight suddenly or gradually at an age when they have been able to retain visual pictures. I recall Dr George Dumas, professor of psychology at the Sorbonne, coming to my classroom twelve years ago to study the influence of imitation on the expression of emotions. For this purpose he required blind subjects who had never seen. Among more than twenty students we only found two who responded to this requirement. In truth, visual pictures become dull very quickly when there is no opportunity of reviving them; studies made of the dreams of the blind have proved this. It is possible to circulate freely in a city without them; experience proves it and psychology explains it. The creation of spatial pictures is not the exclusive privilege of sight; these pictures, upon which the sense of direction and ideas of distance

depend, are formed perfectly from auditory or tactile data.

It was again Pierre Villey who emphasized the importance of reasoning in building up the world of the blind. There where the seeing man sees, the blind man infers. The subject with which we are concerned furnishes many examples and at the same time the outsider will find the explanation of certain facts.

I am on the platform of the bus and I am travelling backward. I have been absentminded, I do not know at what point of the route I am. Fortunately it is mid-day, the sun is shining and I feel it on my right side; conclusion: I am travelling westward, I must be on such and such a boulevard which is in this direction (as my map of Paris has taught me). The bus has turned, the sun is shining full in my face, I am travelling north, so I must be in such a street.

Another example: In a public conveyance the conversation of the travellers often tells their occupation, the place from which they come and where they are going. I often avail of the bus line 28 which, on the left bank of the Seine, serves the Children's Hospital, the girls' college Victor-Duruy and the Military School. These young men, who have just entered the bus and are discussing pathology, are house doctors or medical students, so I have just passed the hospital. These girls, who are talking of geometry or latin, do not suspect that I am looking out for their departure to know that I am at a certain point of the route. It is the same in the case of the men in the bus who begin to discuss a course which they have just left, strategy or the power of attack of a certain service. A mother says:

"Look, look at the boats". In the last case hardly any reasoning is necessary—the indication in itself is clear. But in the other cases it is different, when the brain work is more acute, more complicated, when one must make able deductions as to the parallelism or the perpendicularity of two public ways. It calls for material, multifarious observations, an attention always alert, the bringing into line of a thousand little details. The reasoning about the position of the sun is only of value if one remembers the hour and even the difference between summer and winter time. Moreover, it must not be forgotten that an isolated example is worth little, it is evidence of abundant data which leads to precision.

But, you will argue, this mental strain must be tiring. That probably depends upon the individuals and the training of each one. For my part I believe, as a matter of fact, that it is an extraordinary fatigue. It is often imagined that the blind count their steps in the subway stations; that would be just as difficult and much less certain. If I travel for instance on Line 4 of the subway from the Porte-d'Orléans to Réaumur, I prefer to rely on my observation of the signs which mark my route: the curve of Montparnasse, that of St.-Germain-des-Prés, both indicated by the grinding of brakes: a longer stop than usual indicates Châtelet, an important junction; a much shorter stop between the stations of Châtelet, and the Halles, etc.

The dog guide.

An American or German reader would be surprised to find no para-

graph concerning the dog guide in a study devoted to the circulation of the blind. A French reader would be less astonished as the dog has not found the same favor or the same enthusiasm in France as in the United States or Germany.

Yet the association of a blind man and a dog is stamped on popular imagination, kept up by books and cheap illustrations to such an extent that one can scarcely think of a faithful terrier without conjuring up the picture of a blind man. A wide-brimmed hat, black glasses, a stick, a dog and the ubiquitous placard—such is the usual picture which I hope the foregoing lines will have succeeded in dispelling from your mind, if they still existed there.

The modern dog guide tends in no way to recall the picture. He has, in reality, nothing in common with the good terrier of the past. He is of a nobler race—a German sheep dog. What is more, he has been subjected to careful, patient and methodical training. He has learned to stop at the edge of the sidewalk, to go round an obstacle, to look up to see whether a branch or awning is in the way of his companion's face. The blind man has also to be educated and the dog is only given to him when it is seen that there is a perfect understanding between man and dog. To this end every blind man who applies for a dog guide is required to go for two or three weeks to a training school, where he is taught to handle his dog—I should say bitch, as it appears that the female is gentler and more faithful.

Mrs Harrison Eustice, who directed an important training center for dog guides for the blind at Nashville, opened a school at Vevey (Switzerland) under the significant

name of "The Seeing Eye", where young French people, who wished to become acquainted with their four-footed guides, were invited. An establishment of the same kind was founded at Wallasey (England) by the National Institute for the blind. It was the great propaganda year in favor of the dog guide (1929-30). The German Co. Siemens, who employed an important number of blind workmen, were said to have built small kennels, where the guides patiently waited for their masters to leave work. A blind American Senator attended assemblies with his guide, who lay at his feet; another blind man made a trip from Berlin to Vienna without mishap, only with the aid of his dog. I do not know what has become of Nashville and Wallasay, but Vevey has closed its doors and an attempt to establish kennels in the Loiret district, under the patronage of the Union of War Blind, does not appear to have come up to the expectations of the promoter—a devotee of the dog guide.

We are not seeking here the reason as to why the dog guide is not favored by the French blind—besides is he more favored by the blind of other countries? We are concerned with the blind going about in a large city and there one realizes the inconveniences attached to a dog guide. Apart from the cost of the dog and the fees for the course of experience, of which I have spoken (in both cases it must be admitted that Associations would meet those expenses), and the food with good meat (six to eight francs per day, 1930 value, according to a Parisian whose experience dates from then), let us examine the problem in connection with living conditions and going round Paris. The German sheep dog is rather

large, and as all well-bred dogs he requires care, in particular regular baths and a daily run apart from his service as guide. In the Capital, apartments are small and the blind usually are not well off and often live under economical conditions. If the proprietor, out of consideration for the blind, permits him to keep a dog, a tub would have to be found for the animal and the time for bathing him as well as for walking him.

All this would be of small consequence if the dog guide proved his usefulness. But in Paris one walks little—nearly all one's errands are done by bus or subway. Can you imagine a large dog running up to a bus at a busy hour, pushing aside timid people and barking to say: "It is my right to enter first, please". The Union of War Blind obtained free transport for a dog guide on railways, but I do not know that the Management of the Municipal Bus Transport or Subway, in spite of their solicitude for the blind, would be inclined to grant this same favor or even authorize such a cumbersome traveller to enter their buses or cars. Then, too, as a man remarked who used a dog guide in the country, where he can be unquestionably very useful, the fact of possessing a dog does not exempt one from knowing the topography of the places which one frequents; to a certain extent it is not exaggerated to say that one must guide one's guide. The same inconvenience occurs with a child, with the difference that the child, if it is not a baby, can spell the names of the streets, the number of a building, a motor bus or shop sign.

I have never used a dog guide, so I can only report here the opinion of others as they have expressed it

in special magazines. I will conclude with this strange revelation of a German war blind, Dr Claessens, to whom the dog guide proved to be what a lifebelt is to a man learning to swim. Before possessing a dog he never went out alone as he was surrounded by too much attention; to make use of the dog he was obliged to make the effort of personal re-adjustment so that when his last dog died he did not replace him as he owed to him no more or less than the conquest of independence. Does not Dr. Claessens at the same time explain the reason why those blind, who have previously adapted themselves, do not require a dog guide.

The white stick.

Signs are one of the characteristics of our century. It is the outcome of speed. When one is driving at sixty or eighty kilometers an hour, one has no time to reason, to act immediately. A common signal is needed, one only. Hence the varied call to form and color, that code of signs of the road, which I stand amazed to see unhesitatingly understood by motorists: one-way signs, no parking, dangerous corner, automobile crossing, crossing for pedestrians, cross roads, don't overtake etc.

It has been necessary to protect the blind against speed. Not that he was considered a hindrance to traffic, an obstacle to speed: if this were so, the motorists or insurance companies would have taken the initiative of calling the attention of the road authorities to it, and thus lessen their responsibility. As a

matter of fact, I do not think that the proportion of accidents with the blind has been greater than with the sighted. Care and prudence are compensations for blindness. In that case all stupid and absent-minded people in the world would have to be labelled with white armbands or sticks.

The initiative for the protection of the blind on public roads was taken by their friends, the Associations which protect them (*).

Various ways have been proposed. In New Zealand the blind man who wished to cross the road, had to raise his right hand above his head; at Quito (Ecuador) he had to use a whistle; in Alsace: to waive a white flag; at Brussels: a green and red flag; in England: a white stick; in Austria: a half-white stick; at Copenhagen: a phosphorescent stick; in Germany, Switzerland and Verviers (Belgium): the blind were given a yellow and black armband. Each of these signs had its partisans and opponents. I think that the most serious inconvenience resided in the lack of universality of the signs, as they varied in different countries and sometimes even within the countries themselves. The Brussels motorists, accustomed to the green and red flag, would not recognize the yellow armband of the Verviers blind, at

(*) It is not surprising that this was accepted as a gesture of sympathy. At the Salon of 1932 a group was exhibited by the sculptor Emile Guillaume, called "Kindness", representing Mlle. d'Herbemont giving a white stick to a blind woman. This work of art is now at the Valentin-Haüy Museum; if this were the appropriate occasion, something could be said in this article concerning the way in which the blind woman is portrayed in the group. The author seems to have somehow exaggerated the contrast.

a hundred and thirty kilometers from the capital.

In France little had been accomplished to call the public's attention to the blind and only in February 1931, thanks to the enlightened generosity of Mlle. d'Herbemont, the first white sticks were distributed. The idea spread rapidly not only in the provinces but also abroad in England, Spain and the United States. In 1932 an inquiry opened by a society of blind Esperantists, *Universala Asocio de Blindul organizoj*, revealed that, of all signals, preference was given to the white stick almost everywhere, except in Germany, Denmark and Switzerland. The countries retained their armbands because they were the sign for all kinds of invalids. In Austria, the official sign was also the armband, but the blind preferred the stick, and in Hungary, it appears that the blind have adopted the white stick. It is not overrated to say that to-day the white stick is becoming the universal sign of blindness. I will give the following proofs: a French Charity Organization, desirous of making a successful sale of lottery tickets, calls them "White Stick Tickets", and when organizing a National Day in behalf of the French blind (October 24th of last year) there again it was under the heading of "White Stick".

For my part I confess that it was more than a year before I adopted this sign. I feared to be the object of inopportune eagerness on the part of passers-by. It is on the grounds of justice, if I may so call it, that I took to the white stick. I have the care of souls and if an accident happened to me I should not wish to be reproached for having neglected to avail of all the guarantees placed at my

disposal, and what is more, I would not wish to have it on my own conscience. Well, I confess that I offer my apologies to the originators. I cannot say that I have been particularly importuned since by offers of aid at places and moments when it was not required. On the contrary white stick is invaluable in calling the attention of the public to the blind man who is about to cross a street or a dangerous path under repair.

To call the blind to the attention of the public is indeed the rôle of the white stick. It is however not invested with the prerogatives of the policeman's stick; never the blind man nor the passer, who is apt to believe that he is the one in authority, and can go ahead more resolutely than if he were alone when proffering aid to a blind man crossing the street, must forget this. We recall the sad experience which followed soon after the institution of the white stick and which would have cost it its popularity if it were not that worthy creations contain their life principles. The formal distribution of sticks took place on February 7th 1931; on February 22nd a distinguished war blind, professor of massage at the Phare de France, who, conquering handicaps, had recently acquired the degree of Medical Doctor, believed himself sufficiently protected to cross the Champs-Élysées alone, and this misunderstanding of the protection of the white stick cost him his life.

One other facility accorded to the blind who go about Paris alone is the "right of priority", which privilege they share with the disabled servicemen. Parisians know these famous privilege cards. A pedestrian is waiting for a motorbus and is alone at the bus stop; he tears

his number from the box at the stop, looks at it confidently as he sees a number of would-be passengers gathering at the stop and on the arrival of the bus gives his number to the collector, just then a man brushes him aside and calls: "Right of priority"; there is only one free seat, the privileged man gets into the bus and the others await the next one. I do not know whether any argumentative person has ever complained about this postwar measure. I think that the Government had the idea uppermost in mind of offering just compensation to the disabled servicemen, by reserving seats for them, to protect them from being jostled.

The right of priority in public conveyances is however not a mere convenience of transportation—its main advantage is that of saving time. From this view point and in connection with the blind—which is our concern here—its justification is easily admitted, and whoever would dispute it can never have thought of the tremendous loss of time occasioned by blindness. Not only must the blind man walk carefully, that is more slowly, but, arriving at a street corner he often wastes a few minutes either to keep perfectly calm or to await the indispensable aid of a passer who does not come along. How many times, too, I have arrived at the bus stop only to hear the bell for its departure. If I had been sighted I should have merely hurried or run a little to catch it.

Tickets permitting the blind of Paris to share the same privileges as the disabled servicemen is an example of the extension to civilian blind of privileges reserved to the war blind. In Italy this extension was established in principle: in September 1927, the Italian war

blind, assembled on the Capitol, declared, with all the solemnity of which they are capable beyond the Alps, that they considered the civilian blind heirs of their conquests. In France the most glorious war cripples have never made such a proclamation. They have sometimes been reproached for it, but it is incontestable that the civilian blind have largely benefitted by the wave of sympathy which the blind soldiers evoked in the public. Those who have gone about as I have in Paris at the end of the war and immediately after it can attest to it. At that time a blind man could only be a war-blind and, after being enlightened, a large number of kind people would reply naïvely: "You are perhaps more unfortunate as you have no pension"; a proof that it is the actual consequence of blindness, and not its cause, which impresses people, no matter how glorious its cause may have been. Then again, through the rule of military pensions, the idea of 100 % disability, requiring the aid of a third person has passed into law concerning injuries to workmen and from there to the social science benefit schemes. And so it is that the blind of the district of Paris benefit by the small compensations in the subway and motor-buses. These advantages do not consist only of a reduction (60 % in surface transport and 40 % in the subway) to the blind, but free transport for the guide besides. We will not enlarge upon this as our subject is the blind man alone in his wanderings.

* * *

The co-operation and reaction of the Parisians.

However skillful a blind man may be, I do not think that there exists one who can boast that he has never accepted and even solicited aid from someone. But then you will think that a blind man is essentially a dependent being. To-day, more than at any time, everyone depends upon his neighbour; the division of work engenders dependence; it is a classical theme for a moral composition. The manager or industrialist depend upon their typist for their correspondence, the provincial visiting Paris, the worthy fellow who cannot write well and who runs to his neighbour for help in answering a "situation vacant" advertisement, the timid person, the man suffering from agoraphobia who dares not cross the street alone. Who has never said: "Would you do me a little service?"

These small appeals are usually conditional. At home this is often the case with the blind too. By reason of his blindness and the nature of the vocations open to him (professor of music, organist, piano tuner, masseur, telephone operator) the blind man is often more cultured than the average; he is the writer of the family, the adviser, the spokesman, and takes all the steps in business affairs; thanks to him and his typewriter and sometimes thanks to the sympathy which his condition and his tenacity evoke, he is able to render a thousand small services.

In the day when one had recourse to little guides from poor families, it happened that in return, besides the fee of ten or twenty sous, the blind man assumed the obligation of teaching the child, and former

little guides have been cited, who have made their way in the world owing to this fact.

The blind man does not appeal to a paralyzed person in the street for aid. The passer owes him nothing and he has nothing to offer as a reward. The principle of a deed is not reciprocity; it is disinterested, more noble, more human.

Paris is, without doubt, the city where there is the most excitement, where one is busiest but also most obliging. One rarely meets with a lack of kindness towards the blind in Parisians. I have hardly been about in the provinces, only in holiday resorts, where the seasonal population comes from large cities. Colleagues coming from the country, or fairly large towns, have told me that they have not encountered the same politeness there. Yet all Paris is made up of people from the provinces or their descendants.

The current result of the psychology of the crowd is that there exists in its composition something which was not in the components. The size of the population has a direct result on the courtesy of the people. In a small town one would certainly never let a blind man knock against an obstacle, but whether it be timidity or lack of initiative, one will seldom go out of one's way to meet him. In Paris, whether from training or rivalry, one will alter one's route or turn back to take a blind man, standing on the edge of the side-walk, across the road. Even if one is in a hurry, one goes out of one's way to be quiet in one's conscience and to know that nothing will happen to the blind. It has happened to me to be torn between two people at the same time who almost disputed the satisfaction of helping me out of a difficulty.

All this puts the blind under an obligation. I will not speak of gratitude—we all know what we owe to the stranger who never hesitates to help us. But with regard to the politeness which one meets on the streets, the “inferiority complex”, of which we have already spoken, calls up different reactions, according to temperament and education. All the weak, while admitting and understanding sympathy, reject outward manifestations of pity. When the latter is ostensible or when it makes the individual feel humble in the eyes of the public, he finds it insufferable and vents his reflex of bad temper. About twenty years ago I was in the subway with a comrade—a student like myself at the National Institution. A man approached us: “Do you know where you are? Do you know that the next station is Italie?” My comrade, although a good fellow, replied in a common, drawling, almost insolent tone: “What of it? Of course we know.” The man did not reply and I could not help saying to my companion when we were alone: “Well, my dear fellow, there is a person who may meet you in a difficulty, but who would in future be careful not to interfere, and I am afraid that he would be the same with all blind.”

In view of this somewhat impudent attitude, there is a contrary result due to inferiority complex which, consciously or unconsciously, is disposed to generalize; a disposition, which, as we shall soon see, leads to confusion among the blind themselves. Some, and I with them, think that it is better to be overpolite than to lack politeness. If I have brushed against someone, I prefer to be ridiculous in apologizing to a tree or a street lamp than to

say nothing. The tree will not mind my mistake; the man or woman, when they realize my condition, would not hold a grudge about a silence which might appear a lack of manners; but involuntarily they would keep a certain opinion of the blind which would not apply only to me but to all the blind. This attitude may appear to be timidity, and as a matter of fact I am not sure that in the long run it does not engender timidity. A passer jostles me without thinking of apologizing, or I soil my clothes against a garbage pail at a time when, by all rules, it should have been taken in; or I see that some work on repairs is not protected as police regulations require; I should be well in my right to be angry, to shrug my shoulders at the gentleman in a hurry, to abuse the janitor or workman, but in a mood less selfish I think that every gesture of impatience, every angry word on my part, would be attributed to blindness and the blind in general by the public.

If I only meet one negro in my life, would it be surprising that I should imagine all negroes with the features and characteristics of that one.

The blind man would be wrong to complain of his temporary guide. He will undoubtedly take a thousand unnecessary precautions to help the blind to the side-walk, whereas the slope in the road is usually enough to tell him where to raise his foot; or not realizing that the seeing man himself never looks at the steps in going down a staircase, he will not notice that the balustrade reproduces exactly the structure of the stairway (slope, bends, landing, etc.), and that one hand placed a little forward on the balustrade is sufficient to indicate

all these details. Others, about to cross a street, are entirely preoccupied by a seeming danger—the circulation of traffic, while avoiding mechanically a pool of water into which the blind man steps; or, esteeming the moment favorable, they rush between two posts as if they were alone, upset afterwards about the collision.

In the face of these small inconveniences, the blind man must not forget that it is for him to be comprehensive and that, in general, the sighted man is no better informed about the psychology of the blind than they are about the deaf-mutes, legless cripples or colored people. Often he has only himself to blame for some mishaps. Not only must he keep his senses and attention on the alert, but it behoves him to make known what help he requires from the passer. It is not rare in Paris that a sighted man passes a street everyday without noticing the name or goes to a café or shop without knowing the number of the street. If he is asked for such information, he will reply: "Well, I do not know, although I could go there with my eyes shut." It is painful to note that the one who has his eyes really closed, requires these details just because the appearance of the place is unknown to him. On the same side-walk there may be two barber-shops or two book-shops, a few doors apart; if I do not know that my barber lives at Nr. 60, I should risk being led to his competitor, to feel bewildered and obliged to avow my mistake. Another example: I arrive at cross-roads of five or six streets forming a star: if I ask someone to take me to the other side, I run the risk of being set down anywhere; but if I state exactly: "on the

side-walk to the right of such and such a street", or better still "by the chemist's at the corner", no mistake is possible. Sometimes it is wise to proceed by degrees, to point out first of all, a first guide mark, well known, then the object; at the Porte d'Orléans, for instance, the head line of Nr.28 bus is not as well known as the subway, so I would refer to that point first.

Moreover, when a blind man comes to live in a new district, he must accumulate as much information as possible about the places, either by himself or through his relatives. For personal exploring I know nothing better than night—then you will not be asked: "Are you looking for something, sir?" and be bound to reply: "No, thank you, I am looking round for guide-marks"—which may not be understood or welcomed.

* *

The street, what a marvellous field of experience for whoever wants to grasp from life the reactions of seeing people to blindness, always somewhat mysterious. To make enquiries what one thinks of the blind, what one knows of them, to search through literature, art and law what conception of blindness has been held through the ages is to work "in vitro". To gather the reflections of the passer-by in all their spontaneity is to work "in vivo". To go around Paris alone for twenty years and consequently to have rubbed shoulders with the public is to have had the opportunity to note down significant obser-

vations on the tablets of memory. To be concise as to this study, I will limit myself to two points: the helpless blind and the standard blind.

It is undeniable that for many, in the heart of Paris, in the middle of the twentieth century, after one hundred and fifty years of methodical education, the blind are still considered as helpless, infirm, invalid, in the etymological sense of these different words. Am I not so in the eyes of that gentleman who, helping me from the sidewalk, holds me under the arm and lifts me to the point of paralyzing my movements; or to the other who raises his voice to speak to me as if I were deaf, foreign, or dumb, as if blindness must necessarily bring deafness or a weakening of the mental faculties in its train; or to the third who, meeting me with a child of 6 prefers to give it instructions rather than address me: "My child, you will be careful to explain to your papa that the street he must take is the second on the right."

The eye, a convenient instrument, has gained such an ascendancy over the other organs of the senses, that common mortals can conceive with difficulty that the person deprived of sight is able to acquire knowledge or even have an opening and activity in the outside world. I had rather a hard experience when I was still a child and had been blind only a few months. I had immediately taken the habit of going about alone in our little district, going for walks, getting the provisions etc... an excellent preparation for my future wanderings in the Capital. One day as I was passing a group of schoolboys, one of them came and stood before me, and gesticulating—doubtless he was

showing me his fingers—said: "Tell me, blind boy, how many are two and two; one and one?" It was only the reflection of a child and can be compared with the notion of one Maurice Maeterlinck, who put on the stage blind people, stiff, lost, without sense either of space or time, and one must admit that the idea of the helpless blind is still stubbornly held in many minds, from the child to the adult, from ignorant to cultured people. Here is one significant fact, which has often been confirmed by others. If I am on the Boulevard des Invalides, near our National Institute and someone offers to assist me, he nearly always says: "Are you going to school" or "Are you going to the hospital (sic) for the blind".

It even happens that the public does not realize that a blind person is capable of the most elementary acts of daily life. Here is an adventure, which was not mine, but which is nevertheless authentic. While assisting one of our music professors to cross a street, a gentleman repeated these words, which many of us have heard time and again: "It must be very awkward to be blind. How do you dress? you surely can't eat by yourself?" The blind man burst out laughing and replied: "Ha, ha, if you want to see, now is the moment... at the Vosges opposite, a good chicken and you will be able to judge my appetite". The gentleman was silenced but was he convinced of the fact?

These standard ideas about the blind are the more to be apprehended since generalization is a natural tendency of the human mind, often fruitful, sometimes dangerous. Behind the mask of blindness all particular characteristics of individuals disappear. To the European who has not travelled, all

negroes are alike; to all who have not come into contact with the blind they all seem to be alike.

I had proof of this disposition to confuse the blind, less than a year ago, while travelling in Paris. One man told me that he saw me waiting for someone every day on the platform of the Opera station; another, a lady, came up to me saying: "Here you are again, you do not remember the little card-seller who helped you change trains at Réaumur?" In both cases my friend, T., was concerned. He was non-resident and went home every evening. The misunderstanding could be explained as T. wore the same uniform as I and our coloring and walk were somewhat alike. But I never knew who was mistaken for me one afternoon in 1922, when the rumour circulated at the Association Valentin-Haüy that I had been run over by an automobile in the next street, while at that moment I was pouring over Kant or Schopenhauer in my room. How many times I have been taken for other men, who have nothing in common with me save their blindness! One day I literally had to struggle with a tramway collector who absolutely wanted me to get out at a stop which was not mine. "Yes, Sir, you are there", she claimed, "you get out every day here". I never got out there and the man whom I checked up as my would-be double, proved to be taller than I, is twenty years older, has a beard while I am clean shaven, is dark and I am fair and has not the same walk; but we are both blind, we wear glasses so is not that sufficient ground to label us alike. More recently a lady asserted: "I assisted you before at Boulevard Arago". As I maintained that she must have made a mistake, she replied: "I

thought it was you, it was a gentleman as well-dressed as you". The "gentleman as well-dressed as you" is amusing! Does it not go to prove that the picture of the shabby, blind beggar, of whom we have spoken in these pages, is still vivid in popular imagination.

If, in the physical domain, where comparison and distinction are easy, the blind man is the object of frequent mistakes, what must be thought about gifts, qualities or faults, egotism and distrust, which are attributed to the blind. These are often mere prejudice and which if verified in some cases cannot be helped by criticism. We merely mention them to again emphasize the duty incumbent upon the blind who come into contact with the public on the street. Negligence of clothes, temper, argumentative language, physical awkwardness, as well as qualities or achievements, enter into the representation which is made in general of the blind and will reflect on the entire class. The young blind who owes his independence in the street and elsewhere to his education, would be wrong to be affected by what seems to him lack of understanding of the public towards him. It can safely be asserted that at least two-thirds of the blind have lost their sight after forty years of age and more than half after fifty years, at an age when re-education is difficult if not impossible. As the opinion formed of a social class is the action of a number of individuals composing it statistically, it is the picture of the aged and unadjusted blind which surges up when one thinks of blindness. It is true that these go about less but they attract the most attention by reason of their slowness or awkwardness.

Little mishaps Perseverance and prudence

Going around in a large city is not without its drawbacks to the blind. He is exposed to little mishaps, of which only a few are really serious. They are branded as disagreeable or amusing, according to one's temper. In fact there is something comic in them, as in the comic of the farces of the Middle Ages, which made our ancestors laugh at the blind or lame. In the twentieth century to laugh at the handicaps of the outcasts of fortune, would be a lack of kindness; but the victim, such as Cyrano, can make fun of it.

For instance, it is quite vexing to be taken for an adventurous gentleman, when one's intentions are entirely pure. A feminine step approaches: "Will you be kind enough, Madam, to help me to"... The step moves off rapidly, scared. Certainly I have never had my ears boxed, yet one day I was afraid! At the time when subway employees had the order to allow no blind to enter the stations unaccompanied, I was waiting halfway up the stairway of a station on the Left Bank. Someone comes up lightly: "Mademoiselle, will you please enable me to pass to the platform"? No reply, but a step, this time rapid, mounts the steps: "Monsieur, why do you molest that girl?" It was the mother who had been delayed at the ticket office and was hurrying to rescue her daughter from a bold collegian. The white stick did not then exist to mark the blind. I had to explain my conduct and confess to the irate mother that I had indeed solicited the hand of her daughter, but merely for a moment and for a determined aim.

This prohibition of the blind from going about in the subway without a guide (which later important war-blind caused to be revoked in the name of individual liberty) recalls an amusing adventure, which, I expect, has happened to others. We got around the difficulty by awaiting someone in the passage or stairway, who was going in the same direction and in their company we passed to the platform. One day I was explaining to a man my reason for stopping him. "You understand, I am anxious to avoid causing trouble to the employees who, after all, are very kind". "You need not tell me that", replied the man I had taken to be a fellow passenger, "for I am the stationmaster".

Adventures dues to misapprehension on the part of passers are different and sometimes more consequential. You ask someone to tell you when bus Nr. 28 arrives, in the noise of the street there is a misunderstanding and you are put into Nr. 18; you realize it three stops farther on, where there is no connection and you are obliged to return on foot. One day at the Hôtel des Sociétés Savantes, (Center of Intellectual Associations) I asked for the hall where the meeting of the Alfred-Binet Society was assembled for the psychological study of the child. They misunderstood "Alfred Binet" and directed me down a long passage to—you can guess where.

I have multiplied examples of these trifling incidents because certain of the blind exaggerate their importance. They consider them pitiful and incompatible with the dignity of the profession which they exercise. If a poor devil steps in a pool of water or soils his coat in brushing against a stationary car, that is admissible; but it is inad-

missible for a professor, a masseur, a clerk or even a piano-tuner, so these timid ones hesitate to go about alone or give up the attempt after a few small mishaps. (*)

Are the blind right in not persevering but exaggerating the already too-real handicap of blindness? What seeing people at one time or another have not been misinformed or absent-minded and having gone in the wrong direction are forced to return in their steps; or who has not been splashed with mud by a passing vehicle? What does a spot of paint, a rent, a scratch, a bump matter to the general course of life? Did not Bonaparte fall in the mud at Arcole? Did that prevent him from becoming Napoléon and was it paying too dear a price to prove a General's courage?

Is it true that one fails to look upon all the risks involved in going without a guide in the same light? There is always a risk of accident, Is not this menace hanging over everyone's head? There are the shafts of the hand truck which chance has put in the way of the eye, under conditions in which they are imperceptible to the sense of obstacle; there is the automobile which comes out of the garage

without warning; the truck which backs and causes an accident; there is the hole, that hole so dreaded by the blind because it is so mute and treacherous. From this point of view again the large city is superior to the country. The density of passenger and vehicular traffic as well as esthetic or hygienic care have caused strict police regulations to be enforced. Practically and legally the blind man has the right to consider these regulations as favorable incidents to his going about alone. He can tell himself that on a narrow sidewalk he will not encounter objects; that after nine o'clock garbage pails have been taken from the street; that places under repair are protected by fences or cords; that if a drain is open, or a facade is being restored, a watchman is there not only for the protection of himself, the blind, but for the child, the absent-minded, the man reading his newspaper on his way; that in such a street automobiles park on the side of the street which has even numbers on dates of the month with even numbers; that the rules of the road prohibit backing in certain places, etc...

However, this security, as all security, is of statistical value. There is always the unknown quantity, the x , which is impossible to calculate owing to the carelessness of the chauffeur, to the negligence of the foreman, to the inattention of the watchman. I experienced it about twenty years ago, one evening as I was returning from a German lesson. After demolishing with a kick an illusory protective frame I felt the earth giving way under me. Fortunately I visualized an open manhole cover and I threw myself back seating myself on the edge of the precipice. The

(*) Marriage often causes the blind to give up their walks alone. The young wife cannot bear to let her husband go out alone—and one can understand that. On the other hand, the blind man soon becomes accustomed to the advantages which such devotion offers. The roles are reversed; the husband becomes the dependent and leaves to his wife the care of a thousand little details of which a gallant man ordinarily assumes the care. Look at the couple in a motorbus, for instance. The wife pays for the tickets, tears them off and gives them to be clipped; she asks for information, rings the bell etc., everything which the blind man did himself before his marriage.

watchman in charge was there but he confessed that he was reading a political poster on the side—he told me this so naively—or stupidly I should say—that I burst out laughing and so my sermon lost all its cogency.

How can risk be diminished? By carefulness, an excessive care, the first condition of which is not to be disturbed by time and second not to overtax one's strength. To set out late, to feel hurried and wish to beat one's record is to expose oneself to mistakes. Not to exceed one's strength means, first of all, to know it and to know exactly what one can demand from one's senses, skill, imagination, memory, attention. That implies then the surrender of all pride, the acceptance of aid wherever it is indispensable or simply liable to bring the least addition to security.

We think that the reader must now be able to realize the elements which constitute what is called "custom" by the passer-by when he says to the blind man: "You find your way about very well—one can see that you have the custom". The examples cited, all that has been said on the subject of sensorial-mental substitution on the one hand and the value of outside assistance (white stick, dog guide, kindness on the part of the public) on the other hand, will be sufficient to justify prudence being raised to the dignity of dominating quality for the blind who aim at regaining a little independence and at going around alone in a large city.

In this article the blind have been referred to in the masculine. It is because, in fact, it is seldom that blind women go far alone in towns; not because they are less skillful than men but because social conditions are less favorable to them.

The adaptation of the young blind.

Readers will not be surprised to see me end this article with a brief pedagogical conclusion. The experience of adults would be sterile if it were merely an object of curiosity and if those entrusted with forming youth did not know how to profit by the lesson it teaches.

We, French, as direct heirs of humanism, are inclined, in the matter of education, to be mainly concerned with forming the man and placing the development of the intelligence first and foremost. If it were only for professional teaching which quite rightly holds a dominant position, our blind schools would resemble all other educational establishments. Do not the foregoing pages, which nevertheless present only one point of view, that of acquiring independence in going about a city alone, show plainly that a special responsibility lies with us.

The basis of deaf-mute education is to combat mutism. Is not our part that of making the young blind normal, to make him resemble as far as possible the seeing boy? Will he be helped by faultless writing or the solving of problems in mathematics according to rule? Certainly not, as how many people taken by chance from the street and considered perfectly normal would fail hopelessly in such and such a school examination. Blindness would be forgotten through the adaptation of gestures, ease of manner, the possibility of meeting a stated practical need and the possibility of going about town alone. All that entails an accurate representation of the outside world and the amenableness of the motive

power. It requires a program of education which cannot be imparted in glasshouse but under conditions which resemble as nearly as possible those which we encounter in life. From this viewpoint the Anglo-Saxons seem to me to be nearer the real by giving great importance to preschool formation, to sport and to scouting.

Let me be explicit. I do not mean that instruction, in the narrow sense of the word, is a luxury for the blind. What I have written here concerning the role of intellectual contribution and the advantage of culture would be sufficient justification for me. But I think that, taking subjects individually, we shall gain time if we know how to lay stress at the right moment on this normalization. It is a limit,

an ideal, as sight cannot be restored.

There is another conclusion to which our study leads us: the formation of character must play a particularly important role in the education of the young blind.

Exhibited as an object of pity and even ridicule, sometimes tempted to give up the struggle, on the point of preferring a charitable institution or a small allowance to laborious and active life, the blind man must be provided with a well-tempered soul and a healthy philosophy.

Another task, perhaps rather unexpected, is incumbent upon us educators of the blind—to prepare for the career of our pupils by presenting the blind as he really is to the seeing world and I trust that I have succeeded in doing that.



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WILLIAM NELSON CROMWELL HONORED

Presentation by Ambassador Bullitt to Mr. WILLIAM NELSON CROMWELL
of first Gold Medal awarded by the American Foundation for the Blind,
held at the American Embassy, Paris, July 1, 1938.

ADDRESS OF AMBASSADOR BULLITT:

Ladies and Gentlemen:

It is my greast pleasure and privilege to have been selected by the American Foundation for the Blind to present to my old and dear friend, Mr. William Nelson Cromwell, the Gold Medal awarded annually for Outstanding Service to the Blind.

As you all undoubtedly know,

many humanitarian causes of international importance are deeply indebted to Mr. Cromwell, not only for his valuable counsel and moral support, but also for substantial material assistance.

Of all his charitable efforts, however, I feel that there is none which has made a greater contribution to our civilization than his work for

the blind. He had given generously of time and funds to aid in the rehabilitation of both war and civilian blind throughout the world, regardless of their race, color, or creed.

In this day and age, when nationalistic jealousies and racial prejudices are unfortunately all too common, his selfless devotion to this cause is a noble example of Christian spirit.

He has served, and is serving, to

make the world a better place in which to live.

Mr. Cromwell, with deep personal gratitude for your friendship, and profound admiration for your character and your achievements, I present to you this token of thanks from those whose darkness has been lightened by the clear flame of your spirit.

1 July 1938.



Presentation of Gold Medal to Mr. William Nelson Cromwell
by Ambassador Bullitt.

RESPONSE OF MR. CROMWELL:

Mr. Ambassador:

My dear Friend:

Great as is the honor conferred by the American Foundation for the Blind, through its noble President, it derives especial significance in that it was sent to the American Ambassador for delivery at this gathering, when the distinguished leaders and representatives of the War and Civilian Blind of France and the world at large could by their presence and interest echo the sentiments which the Ambassador has expressed with such grace and emotion.

Indeed it was manifest to all that he was voicing the tribute of President Migel, of our beloved Helen Keller and of the other mem-

bers of the Committee of Award, Dr. John H. Finley, Mr. Harvey D. Gibson, Mr. William Ziegler, Jr.; and your words have touched my heart.

You said, Mr. Ambassador, that in working for the Blind I had served and was serving to make the World a better place in which to live. This, indeed, is our duty which you and all who are here have long realized and fulfilled.

To the American Foundation for the Blind I express deep gratitude—and to you, Mr. Ambassador and the friends who are here to-day as the representatives of the sightless of the world, I declare anew my loyalty, affection and devotion.

July 1, 1938.

THE DEAF-BLIND OF NEBRASKA AND HELEN SIEFERT

By N.C. ABBOTT,

Superintendent, State of Nebraska School for the Blind, Nebraska City, Nebraska.

To the average man or woman in Nebraska or in the world at large blindness and deafness are accepted phenomena, and education of children thus afflicted in schools at Nebraska City and Omaha, in our own state and in many similar institutions over the country has been provided by adequate appropriation. What is not so well known is that the ear is much more likely to be highly defective than the eye and that ordinarily there are ten deaf children to three blind children needing specialized courses of education.

World Deaf-Blind

What is scarcely known at all outside of the scientific world is that there are undoubtedly more than 900 deaf-blind people in the United States. Some students place the figure much higher. Since our federal population is considerably less than one-tenth of that in the whole world we may hazard the guess, though no definite figures are available, that there are not less than ten thousand human beings

living behind the double veil. I should put the figure much higher, did I not know that among many barbarous peoples such sufferers are disposed of because regarded as an encumbrance to their form of society.

America Leads

Unquestionably they had been an encumbrance, too, both to themselves and society until good old Dr. Samuel Gridley Howe, first director of Perkins Institution, broke through the obstacles and opened up the soul of Laura Bridgman just a century ago. The scientists of Europe had declared that the education of those deprived of both sight and hearing was impossible. It is a thrilling story of American leadership in a field unexplored—a thrilling story of a man's success through almost unbelievable patience. It proved an example of salvage, the saving of a by-product of society.

It is a satisfaction to know that America took premiership a century ago in education of those doubly

handicapped, though France was first in educating the blind, and France and Spain divided the initial leadership in training the deaf.

Perkins at the Front.

At the outset, I repeat, Perkins took the leadership in this field of educating deaf-blind and maintained it almost unchallenged ever since through the directorship of Howe, of Michael Anagnos, Edward E. Allen and Gabriel Farrell, now in charge of the wonderful school plant at Watertown, suburb of Boston, Massachusetts, until, within the last year or two, when the New York Institute for the Blind began its specialized work with a new department, new building and wonderful equipment. These two old establishments now vie with each other in this outstanding project.

In June, 1934, Miss Anna Gardner Fish published a pamphlet covering the biographies of twenty-two students who had received at Perkins special training devised for such handicapped children. These names include Laura Bridgman, Oliver Caswell, whose face has become familiar through the famous painting, Helen Keller, best known of all, Helen Schultz, Thomas Stringer, Tad Chapman and our own Clarence Goddard, of whom I shall have more to say. Since 1934, when the special department of the deaf-blind was established, Perkins had reached directly twenty-seven deaf-blind boys and girls in the short period of three years.

Deaf-Blind in Nebraska.

It may be a surprise to some of our readers who know about

Helen Siefert, a pupil highly publicized within the last three years, that she is not the first doubly-handicapped person whom we have accepted for training at Nebraska City. In fact, she is the ninth and I purpose to tell you briefly about the eight others.

Ethel Hill Shaff

Ethel Hill came to our school from South Omaha at Christmas vacation, 1906, thirty-two years old, a rebel against Nature which had deprived her first of hearing and then of sight. The attack on her health had started as an abscess on her neck a year and a half before. When she reached the school she declared she would starve herself to death and held out without eating for almost a week. In her younger days she had been given to tantrums and bad emotional explosions which are characteristic of the doubly handicapped, particularly during the early years of their double affliction.

Soon she learned New York Point, the style of tactile writing then used at our school, and became an indefatigable reader. Her tones lacked the quality of us who hear, yet younger children often got her to read story books aloud to them.

To illustrate: one night in early spring, shortly after becoming Superintendent, I was working about eight at my office desk when I threw open my window and heard an unaccountable noise which sounded somewhat between a groaning and a moaning. I hurried to the west side to find the source of trouble and opening a door into a study room I stumbled over something round as I reached to snap on the electric light. At

the same time a shrill shriek assailed me. I had stepped on the leg of a little girl sitting on the floor, one of ten or twelve who were listening to the entrancing tale of "Hans Brinker or The Silver Skates". Meanwhile the toneless voice went on without a break. It came from Ethel Hill seated at a large table as serenely as the Buddha of Kamakura and not hearing a bit of the disturbance caused by myself and the others who had been thrown into a panic.

This was a new experience in service for me. Here was a little girl reading aloud, because her fingers were sensitive, and giving great pleasure to others, though she could not hear a single word that her lips were pronouncing. The pronunciation was toneless but that did not matter.

Though this is not chronologically in my narrative I add that Ethel has continued an omnivorous reader. Recently she wrote me a letter, though she was somewhat under the weather with a bad cold. She picked out the characters on a portable typewriter while lying on her back, a paragraph of which I clip: "You know, Mr. Abbott, that one of my greatest pleasures is reading. I have read over a thousand books in the past two years." How many of us have equalled this record? Could we have done it and kept house at the same time?

House Keeper, Too.

Ethel proved while here not only a great reader but a fine house keeper as well. She loved to bake bread or cake. I liked to go often to the kitchen and see

her standing with both hands covered with dough, the teacher writing bits of instruction in capital letters on her back.

She proved to be too fine a house keeper. It was not many years before a cousin (a male cousin, according to their word) began coming down from South Omaha to see her. Within a few years the cousin assumed his true character as an ardent Romeo. They married and soon Ethel was raising a fine son up in Michigan, while her husband was working for Henry Ford. The raising of the son might furnish an article by itself.

In the many years since Ethel has left us she has kept in touch with the school by letter and occasional visit. Many years after she departed from our care partial sight was restored by an operation.

Nellie Brinson.

Nellie Brinson lived on a farm near Dunbar, Otoe County, when she enrolled in our school at the first of January, 1907. The Otoe County girl was twenty-two and had been blind from birth.

Nellie was partially deaf in one ear at the time of her arrival and three years later became deaf in both ears. In this emergency we took her to Dr. Harold Gifford, Sr., at Omaha, to see whether he might not restore her hearing, at least in part. Imagine our surprise when the surgeon two weeks later told us that he could do nothing for the young woman's hearing but that her sight could probably be restored. Within two months she was back with us, sight restored to her—not complete, of course, but as good as many people ever have.

Learning to See

Vision hers, Nellie had to learn to use it. So quickly does the brain appraise the message flashed over nerves that we regard the whole thing as one process. We found, however, through the Brinson operation that there must be interpretation of the reports sent from different parts of the body to the brain. Nellie was perfectly able to see knife, fork and spoon but only after she had closed her eyes and felt each utensil over carefully many, many times was she able to distinguish by its looks one from the other. Though now blessed with sight she had the slow process of learning to see to go through—the same routine which all of us had to pass in babyhood.

At the time of the Gifford operation Mrs. Abbott was matron of our school and together we were accustomed to make daily visit of inspection to each room. It took more than a week before this young woman now with vision could tell us apart. She effected the differentiation finally by feeling a light crocheted shawl which my lady wore. Closing her eyes and feeling, opening them and looking intently, repeating the process several times, she exclaimed, "I'll know you after this!" And the girl did know the matron thereafter. At least she knew the shawl which she herself had fabricated while living in darkness.

Nellie's father was a widower on a farm and soon after the operation the girl went home to be the house keeper. She was doing well when she was taken in death during the flu epidemic which visited our corner of Nebraska.

Four Less Colorful

After these two girls we worked

with four pupils less colorful. They were:

Ralph Tatum, Bloomfield, Knox County; Guy Parkhill, Marguerite Thompson, Harriet S. Cooper, Omaha, Douglas County, Nebraska.

Ralph Tatum was nineteen on arrival and devoted himself largely to industrial work. I saw little of him, as he was here only a brief period.

Guy Parkhill was already a man of thirty-eight when he matriculated with us in 1918. While a young fellow he had attended for a time the Iowa College for the Blind at Vinton. His double affliction came much later. He remained in our school six years. In that time he became very proficient along industrial lines but was showing signs of mental deterioration before his final release.

Candy and Thermometer

I recall most vividly that Guy Parkhill was not only deaf and blind but that he was almost wholly devoid of taste and smell. As a small boy he had loved candy and this hankering remained though the actual appreciation was gone. Imagination must have played a part in his craving for sweets. At the time of the influenza epidemic, after the World War, we were watching carefully each day for signs that would send pupils post-haste to the isolation hospital. Since it was a hard matter to get the little tots to tell us how they felt, Mrs. Abbott was accustomed to go often over to the boys' side to take temperatures. Very incidentally one morning the supervisor said she was not sure about Guy. „Please take Guy's temperature, too, Mrs. Abbott; it is hard for me to tell whether he is sick or not."

Hearing this plan one of the jocular youngsters slipped into Guy's room and told him that Mrs. Abbott had just got over to the boys' side and was giving the fellows sticks of candy. As soon as my lady arrived Guy opened his mouth and with a sharp snap of his teeth most quickly bit the glass thermometer in two.

Cleaning at Night

Marguerite Thompson is remembered chiefly for her constant sweeping and cleaning—more particularly for her penchant to clean at night when she would keep broom and carpet sweeper going from sun-down to sun-up, if some pressure was not brought to bear on her.

Harriet Symmal Cooper spent eleven years at the Nebraska School for the Deaf. After leaving that institution her eyes failed and she came to us in the spring of 1925. She remained till June and returned for the next year when, on account of her health, she left our school permanently.

Colorful Clarence Goddard

The most interesting pupil of this sort, until Helen Siefert came to us, was Clarence Goddard of Lamar, Chase County, close to the Colorado line. When ten years of age he had suffered a severe attack of spinal meningitis which destroyed both sight and hearing. In 1921, or two years after the loss of the two senses, Clarence was entered on our roll. As best we might, we carried on, though our enrollment was large, without any additional help allowed in our teaching force. Miss Jennie E. Johnson, herself totally blind, taught the boy Braille and made communication possible through this avenue as well as by use of the

sign language of the deaf and the writing of letters in the palm of his hand. Clarence was encouraged to continue speech and never lost his power, though his utterance has the dead toneless quality which is characteristic.

In the latter part of the winter of 1925-1926 Charles Hayes, representing the American Foundation for the Blind, visited our school while making a tour of the country in behalf of the central organization of blind agencies. Here he got acquainted with Clarence and told us that Perkins had a fund specially dedicated to the education of deaf-blind. Said he, "I believe Perkins would be interested in Clarence."

Clarence at Perkins

So it came about that Clarence was matriculated at this eastern seat of learning, spending not one but four years at Watertown.

He had a yerk to write and tried his hand at both verse and sketches. None of them reached a very high level, though his autobiography, printed at the Nebraska School for the Deaf, sold several hundred copies.

Helen Siefert

In the fall of 1934 Mrs. Viola Shepherd, an enthusiastic and sympathetic county superintendent of Bridgeport, Nebraska, interested Nebraska in an unfortunate deaf-blind girl of that community. Newspaper help was sought and subscriptions raised for Helen Siefert, largely by appeal of the *World-Herald*, Omaha. She left for Perkins early in September under the direction of Miss Margaret Hoshor, who herself took an intensive course of training at the Massachusetts school for two years.

At the special session of the legislature December, 1936, an act was passed, appropriating \$5,000.00 and placing the care of any deaf-blind who might be found in the state in the hands of the Board of Control, which was to act in matters pertaining to deaf-blind in consultation with the Governor of the State and the Superintendents of Public Instruction. The Board, after consultation with these state officers, ordered apartments to be fitted up at the School for the Blind for the reception of such special students. For the school year 1936-1937 Helen remained here under the special instruction of Miss Hoshor. The demonstrations of the work being done by Helen and her improvement from month to month intrigued Nebraska people generally and publicity was broad.

Helen at New York

People in all parts of the country became more or less interested and this resulted in an invitation from the New York Institute for the Blind to send the little girl back to the great eastern school which was about to open a special department and erect a new building for the training of those dwelling in darkened silence. It was with a pang of sorrow that we people in the Nebraska School lost the intimate daily contact with this little girl who is developing most rapidly. But we realized that a great institution with superb equipment can render greater service in a case of this kind than we, no matter how good our intentions. The New York Institution has done wonders in one year and the weekly reports furnished by Dr. Merle A. Frampton, the principal, have been greatly appreciated by those entrusted by the State of

Nebraska with the oversight of this little girl's education.

The Reporter's Reaction

There is no better way perhaps to indicate the general reaction of friends who have known Helen from the beginning, to her great improvement in the past year at the New York Institute for the Instruction of the Blind than to quote paragraphs from the careful appraisal of Edward Morrow, the special reporter of the *World-Herald* who has been assigned chiefly to this case since the newspaper became interested. Says Mr. Morrow, in the edition of June 15, 1938:

"Helen now can talk plainly enough to be understood by anyone, though her speech still needs much improvement. She can 'hear'—not only Miss Hoshor, but any visitor. She has learned to read Braille, and is wildly enthused when permitted to. She can sit at a Braille typewriter and write. 'Papa and Mama have a baby', 'My doll's name is Josephine', and so on for hours. She is eager to learn the manual alphabet though Miss Hoshor has held her back on this because she does not want to overload a child for whom the process of learning even one new word is a chore.

"This morning Helen spent two hours writing on the Nebraska City School's Braille typewriter. She seems to have lost her passion for crocheting, knitting, weaving—all of the hand work in which she was once so expert at the expense of her other education.

"Most surprising, perhaps, was her poise. Four years ago she was a pathetic, wild thing, always moving, always under tension. Now she seems like a normal child. Her baffled, lost look is gone."

“AUXILIA”, THE “EQUIPES SOCIALES” FOR THE SICK AND THEIR CONTACT WITH THE BLIND

By JEANNE DE LA RUWIERE, Brussels.

Sometimes, in the life of a charitable institution, Providence intervenes in the shape of some unexpected and marvellous opportunity for new developments, opening up new possibilities and at the same time, suddenly necessitating a deeper and more absorbing collaboration.

Such an opportunity occurred when the Belgian Braille League met with Auxilia. The following brief sketch will show the genesis of our efforts—the many difficulties, the concrete results—and will give some idea of the prospects which this meeting suddenly revealed.

In the beginning of 1936, we learnt of the existence of the “Equipes Sociales”. These “Social Teams” (as they are called) born of the World War, owed their being to the desire felt by those who had known the value of war-time friendships to see such friendships flourish in time of peace. Their aim was to unite workers of all kind of professions, whether intellectual or manual, through the medium of lectures, study clubs etc., in a common atmosphere of labour, trust and esteem.

From France, where it was born, the movement spread to Belgium, and here, as in France, a special group of workers was formed to organize lessons for permanent or semi-permanent invalids. A wonderful service of free correspondence courses was set on foot, in an effort not only to combat the invalid's enforced idleness and mental suffering, but also, more particularly, to make use of a time of obligatory repose. Thus knowledge could be maintained and developed, and the sick person, once cured, could return to a normal life, free from the necessity of re-education.

But in the spirit of the “Equipes” this return to life must be accomplished “by work and friendship”. And so, each lesson is accompanied by a friendly letter, and thus, an atmosphere of trust and confidence is created between the sick, their teachers and their doctors—in the slang of the “Equipes”, we call this the “Common denominator”—and therein lies all the wealth of our will to work and love.

Now, anyone who had the slightest knowledge of the social situa-

tion of the blind, more especially in this country, where they are not obliged to attend school, could see at a glance the new world which was brought within their reach. All that had to be done was to obtain the consent of Auxilia (of which we had no doubt) and, on the other hand, to awaken the interest of our blind friends—and of this we were more sceptical.

On April 27, 1936, in agreement with the "Equipes Sociales", we sent out a message to the blind in the Braille magazines published in Belgium, in the following form:

An article entitled: "Equipes Sociales",—Auxilia" gave a brief history of the movement and ended with the question: Is it desirable and possible to extend these courses to the blind? In this way, we let our blind friends themselves take the initiative. This article was followed by the circular letter which the "Equipes Sociales" send out to invalids, with a few minor alterations to suit it to its blind recipients. Thus, we prudently suggested following "one" and not "several" correspondence courses. What was our astonishment and joy at the result! We, who had doubted of the welcome our novel offer would receive—though never of its usefulness and necessity—received at once 41 inscriptions! (the population of Belgium is 1/16 of that of the U.S.A.) And that is where our troubles began...

I will mention here the three main difficulties with which we met: a rather clumsy comprehension of our experiment on the part of the pupils; the natural ignorance of many of the teachers concerning the Braille writing and the time it takes, and at the same time, a sort of uncomfortable shyness; and last but not least, the result of our

enthusiastic daring: the copying!

In spite of the warning: "We advise our invalid friends not to follow too many different courses", our blind enthusiasts rushed into the fray. It meant salvation to them—no more depending on the problematic and often irregular help of a friend who could see. Some asked for a whole series of courses. To-day, Auxilia's teachers send out 43 courses covering 15 different subjects, divided among 41 pupils, among whom there are a Greek, an Italian and a Roumanian (1).

There are all kinds and degrees of pupils: secondary grades, university grades, and even domestic economy!

Only nine pupils correspond with their teachers without an intermediary. All the other courses pass through the Braille league, for in such an enterprise, the choice of teachers cannot be limited to those who know the Braille alphabet. And so we come to the problem of copying.

Only those who have some experience of Braille writing know what patience and perseverance it requires. The average lesson, with its accompanying letter, implies two or even 2 1/2 hours' work, if the abbreviated system of copying is used. If the blind pupil can read only full-spelling Braille, then four or five hours are required. Moreover, for lessons in French or Flemish, copying is easy and can be done without trouble in our own premises, with the help of a blind employee, who combines this

(1) In 1938, we register 58 pupils; 41 follow the courses regularly in French, Flemish, Italian, English, German, Science, poetry, Latin, bookkeeping, cookery (oral and applied), etc.

work with that of Assistant Librarian—the Library being responsible for the courses. A non-blind employee dictates from ordinary writing to Braille, the copy is sent to the pupil, who sends his answer back in Braille to the League; then the blind employee, alone now, copies the Braille into black and white and sends the latter to the teacher.

But when we come to the difficulties of German or Latin spelling, then our path is thorny indeed. This very delicate work has to be given to specialists who are familiar with the subjects to be copied.

I declare that we have been punished for our too spontaneous action. We did not foresee the volume of work the courses entail. We were nearly submerged by the flood. Our anxiety and our fear of being obliged to give up the work were particularly acute when we saw the university courses sent in for one of our friends. For a course of linguistics, we had to invent a special Braille code and the speed and punctuality of our copying volunteers were taxed to the utmost, when two of them co-operated in transcribing most difficult matter and a number of quotations in old French, while a third undertook to copy the corrections of literary explanations.

Another difficulty: certain teachers ask us if we cannot place a certain text book at the disposal of their pupils... and three volunteers start off breathlessly to copy out several different grammar books in record time. And so, you see, in our collaboration, Auxilia is the brain, heart and soul; we, the submissive, diligent stiletto.

What I particularly wish to tress is the fact that, at present, thanks to the earnest help of our volun-

teers and our own organization, we are able to cope with *all* the demands that are made on us for the so-called "easy" courses.

Other difficulties crop up, in addition to the work, but these I will leave aside, for I am anxious to answer the inevitable question: "Does this gigantic piece of work just serve as a passtime for your blind friends? Do you get any concrete results?"

And yet, before I make my financial, intellectual and moral report, I must give one more detail concerning the organization of our files. Auxilia have their own files, but this is how we work at the Braille League. We have mentioned that the Librarian is responsible for the service. Each blind pupil has two cards; one in black and white, the other being a Braille copy of the first, giving the names and addresses of pupil and teacher, etc., and *above all*, the exact date of the teacher's last letter and the pupil's reply. This system constitutes a constant check on the work and makes a reminder possible when necessary.

Each pupil has a file containing all necessary data with copies of the lessons and homework sent out by the teacher (the correspondence is destroyed when it has been copied).

Financially, the service is not a burden. On the contrary, remuneration of the work done by our blind employee is part of our scheme of helping the blind. As far as the copying is concerned, our volunteers are unpaid.

Intellectually, our blind friends have gleaned great satisfaction. Each year, Auxilia organises competitions among the sick pupils. In 1937, the blind were invited to participate *in the same way as the*

other pupils, and were awarded marks in the same way, no distinction being made. Not all had self-confidence enough to compete. They were wrong, for the following results were obtained:

two prizes awarded for French; marks: 25/30 and 23/30.

one prize for Flemish: 29/30.

In English, two blind pupils won the 1st and 2nd places, with 29.5/30 and 29/30 respectively (1).

To conclude: I do not want the reader to carry away a sentimental idea of help and comfort offered to the blind. The problem has a greater and a deeper sense.

It must be remembered that, over and above the visible results of a new language learnt, another examination passed, the mind and soul are alike enriched with joy and self-confidence.

Beyond the muddling through at the beginning, beyond the difficulties encountered, what a fine feeling we have of marching shoulder to shoulder, thinking in common, living so much nearer to our fellow men!

Besides the union of the teachers of Auxilia and their pupils, there is the all too anonymous work of our copyists, those happy slaves to the daily rhythm of the obedient stiletto.

Only the Belgian Braille League has dared to undertake this work

of transcription—whether by putting into more constant practice than others what Isabelle Rivière calls “the duty of improvidence” or by remembering the promises contained in Carlyle’s words “Every noble task is impossible at the start”, I know not.

But it is our ardent desire that such a sincere and lasting action be not limited to our own country. It is impossible that we should remain alone capable of answering appeals from abroad. We know that the good fellowship of Auxilia stops at no frontiers, but it would be a shame to see the copying services of the Belgian Braille league overwhelmed one day.

We know that the “Equipes Sociales” in France are ready for the start... all they are waiting for is a Blind institution to help.

And so our great desire is to infuse into all those who are interested in the blind and in the mission of teaching, the impatient wish to go into action.

I have mentioned France because, up to now, Auxilia exists only in France and Belgium. We offer the fruit of our modest experience to him who will take the first step forward.

(1) The 1938 examinations are not yet finished.

DRAMATICS FOR THE BLIND

By AGNES DAHME,

Teacher of Dramatics, New-York State School for the Blind,
Batavia, New-York.

Only by working with the blind does one realize that Dramatics give the grace and ease of movements and little mannerisms, quite often lacking in the blind, which make an attractive and charming personality. These are ordinarily acquired by the average person through a lifetime of observation and subconscious mimicry. We are naturally born imitators. What we see others do, we do; and, likewise, what we do not see others do, we do not do unless we are taught to do so. It follows, also, that what we have once learned but do not see done, we will gradually forget to do. Therefore it is essential that the blind be taught in order to acquire it. Where, if not through the aid of dramatics where life with the habits of the human race is re-enacted, will a blind person get the instruction and practice to walk in an easy, graceful way? Where will he learn to turn his head towards his companion when he is talking to him? How will he know he should look down when

picking up an article? How will he learn to pick it up with ease, to offer it to others in a gracious manner?

There are some blind persons who could learn to walk with much more grace. The ease with which one walks is not entirely natural. It is acquired through training, observation and mimicry. From the time a baby in a carriage begins to notice movements of those about him, he strives to copy those movements, eventually succeeds, walks and acts like normal sighted persons whom he sees every day. His step becomes the right length for his height and he swings his arms slightly. Perfectly relaxed arms hang limply by the sides; in walking both arms swing forward at the same time, and because they are relaxed, they fall back heavily and loosely with each step. This gesture I have seen many blind people use when walking, but I have never seen a sighted person walk that way. The latter walks with the right arm swinging forward with

the left foot and the left arm swinging forward with the right foot. It is what he observed as a child beginning to walk, and what he gradually learned to do by imitation and practice. Lack of this gesture and any other gesture gives an awkward appearance or stiffness. This can be eliminated through practice. One of the things which impressed me most in my first association with the blind was the lack of movement of the head. This is especially noticeable in talking. Every sighted person turns his head towards the person with whom he is conversing. It is a natural gesture as it makes a more direct contact, it allows the speaker an opportunity of observing the reaction of his words and renders a certain amount of pleasure by looking into the face and eyes of a friend or acquaintance. What a ridiculous thing for a blind person to do! Isn't it more logical for him to turn his ear? Yet if he does, he will appear a little hard of hearing, and if he does nothing, he will not appear normal.

The movement of the head to look at an article which is being picked up or taken is likewise normal for sighted people. By looking at a thing, we see the distance it is necessary to reach; we judge its weight to know whether to use one or two hands in lifting it; we estimate the approximate place to touch it in order to keep it balanced; we see, with papers, for example, whether we are gathering all of them or whether one is sliding out from beneath. This motion of the head in looking at an article as it is being taken, is again of use to those without sight only in that his actions will be more like those of the majority of people around him. If this simple gesture is used it adds much

charm to the individual. The lack of it is quite noticeable. If he wishes to be regarded as a person capable of doing things for himself, he must in no way suggest that he is acting different or that he is lacking something that others possess.

Here is an illustration of the lack of another gesture. How often has Miss A. offered something to a blind student only to have him wait until she stepped toward him and touched him with it or put it into his hand! He should learn to step toward her, judging the distance between himself and her, and to hold out his hand for the article at the time he thinks she is extending it towards him. The timing might not always be judged correctly but as least there is easy motion instead of passive waiting. The motion itself, to meet her half way, tends to build up a personality.

I would like to suggest a more graceful way of picking up objects. The hand is made in such a way as to be most useful. Four fingers are more or less closely attached so that they form a little shelf on which things can be held. There is a wide space between the thumb and four fingers. The muscles are so flexible that the space can be entirely closed or it can be widened to approximately six inches. This enables one to grasp easily a piece of paper or something four inches thick. It can readily be understood, then, that to put the thumb on top of the article and to slip the fingers beneath it in order to better hold the weight, is an easier way to lift it than to put the thumb underneath and the four fingers on top of it, as I have seen some people do.

Although children are often told, "Don't point!", this gesture is one

that is nevertheless unconsciously and frequently used among adults, and the lack of it in the blind gives that passive, stiff look which detracts from charm. Blind people must be taught this and it covers a wide area. There is the long point of the arm in directing a person to go seven or eight blocks down the street, or the high point to the heavens at an aeroplane zooming in the sky. Then, there is the broad, sweeping motion of the arm to show vast stretches of plains or fields of clover. The hardly perceptible motion of indicating a chair is also necessary when saying, "Won't you sit here?" The slightly greater gesture when saying, "I would like you to read that book over there on the table" is equally important. So is the nod of the head when saying, "Over there somewhere", or "Out there". Should the gesture be made wrong, attention will be attracted to the person making it, instead of having the gesture be a part of the person and the attention be attracted to the thing that is indicated.

Although I have not discussed the speaking voice, it, too, plays an important part in the building of personality. Although there is a great deal of training being done along this line, it still is not enough. The voice is being constantly used during the day and it has its effect on people. It can be so unpleasant that the listeners become nervous and irritable. It can be so monotonous that the hearers become bored. What greater charm can a person possess than a voice which is vibrant with beautiful tone and music, that is soothing, and touches the hearts of hearers, compelling them to listen, and sometimes swaying them, by the quality and intonation, to the will and desires of the

speaker. It is not difficult to acquire. In fact, dramatic students find it easy and like to get the practice in a play.

The stage is a great school, a school of mimicry. There we learn to imitate the voice and actions of many people, of a great king or a queen, beautiful young dancer or actress. The voice and muscles of the body are trained and developed so they can produce numerous effects and characters. After a student has acquired the ability to use his voice and muscles correctly, and to change his carriage and voice at will, he has full control over himself and develops what we hear of so much at present—an attractive personality. He makes it an important part of himself but he gets it through stage training from his director.

All the while a director is coaching a play he is conscious of the picture he is creating on the stage—a perfect picture. A play is really a series of pictures. These can be perfectly made or they can be spoiled by a harsh voice, an awkward walk, an ugly pose, a clumsy gesture; or they can be made monotonous by the lack of movement. Then, too, the success of the play often depends on some simple thing, such as a woman staggering to a telephone to give some tragic bit of news. If this can not be done perfectly, it spells failure. So the coach must train his players to make all movements easily and beautifully if he wishes any reward for his efforts.

Training the blind to do this is worth the long hours of hard, tedious work it requires. It means doing the same thing over and over again until it is easier for him to do it right than not to do it. He practices until he does things without thinking and so forms a habit

that he will use advantageously in every-day life. By the time a blind student has acted in three or four plays, ordinary gestures have become a habit for him to make and his actions are like any sighted person's, causing those around him to remark, "You wouldn't know he is blind".

Every handicapped person needs something to make up for his deficiency, something, so to speak, to balance the score. The blind can learn to develop his voice, his gesture, his self-assurance and poise through dramatics. What should he find to do that would help him more!

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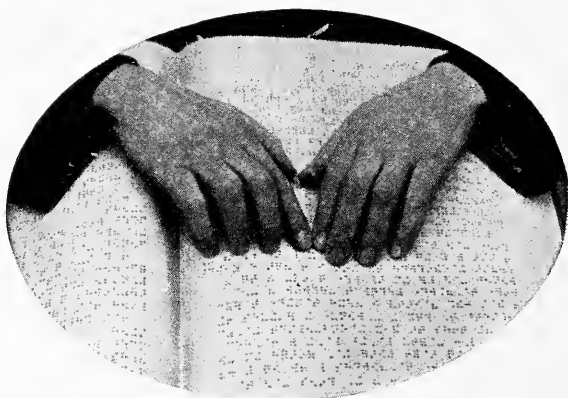
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CHARACTER BUILDING THE GREAT ESSENTIAL

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Now that the American continent has been subdued and conquered and her resources measured and harnessed, the new order of things seems to call for a new design for living. This new pattern can not be cut with one stroke and handed out to our youth, it must be an outgrowth of new desires implanted in children by those whose work it is to build character and train

personality. In residential schools this becomes the task of our teachers.

In fields of research it takes many years before we can properly evaluate the worth of a drug, a method, or a focus. We can now realize that the strenuous striving for material things has relegated spiritual development to the background.

Perhaps because early Americans,

of necessity, had to concentrate on ways and means to exist, to eat, to live, their descendants have carried over into their lives the idea that the paramount issue is "How to earn a living".

All of our education has been measured by that yard stick. Every subject and method has been rated according to what could contribute to the earning ability of young people. Parents are prone to weigh all the ambitions and desires of their offspring only to find them wanting if they did not carry immediate proof that they would furnish financial returns.

That is why it is very imperative that we endeavor to develop in children those fundamentals of character which will teach them how to live, instead of just how to earn a living; how to use money we earn so that it brings joy and satisfaction, how to spend for things worth while each day, instead of saving only to go on an emotional spree.

Character Building The Great Essential

Experience has proved, beyond the shadow of a doubt, that when the fundamentals of character are developed then it becomes an easy matter for people to fit into position. Too often have young people completed courses with much technical training, but no education, no character development that would enable them to work with their fellow men. At times it has been necessary that a choice be made between those highly trained and those who had developed personality. Always the latter contribute more to their field of labor.

If teachers can develop in pupils

certain characteristics, sincerity, honesty, dependability, serenity, self-mastery, then they need have little concern as to their success in life. It is easy for those so endowed to get technical training, and often lack of skill may be overlooked in those whose general attitude is valuable.

Let it not be understood that vocational training should be discounted. Far from it, as trades furnish a more fertile field for teaching these very fundamentals than do academic subjects. However as instructors we must keep foremost in our minds this pattern that we are setting, this idea that we are teaching children how to live in a world that has become neurotic and complicated. A world that has had no time to distill wisdom from the mash of knowledge which has brought people into a stage of fermentation.

From Scandinavians, who for many years have been my personal associates and intimates, has been absorbed much of the art of living, which has made life, for me, worth while. They have passed through and beyond the growing stages now griping us. They show that much more is accomplished from quiet contemplation than from strenuous striving. They have a "far vision" which causes them to refuse to be disturbed by the petty things of life, they refuse to place value on publicity and social status, and so are not continually striving and wasting energy on emotional excesses which make neurotics of people. In fact they have achieved a serenity that makes life so much more livable and satisfactory.

Once a new inexperienced teacher came to us whose meager training caused eyebrows to lift among

those of wider experience. They couldn't know that the bet had been placed on the fact that she had been given much character development in a small institution whose physical equipment was nothing to boast of but whose instructors were spiritually superior. Never has there been a teacher who brought more into the lives of her pupils. She caused them to flower and bloom under the sunlight of her personality, and they carried

patience with dumb cleanliness than dirty brilliancy.

Through intimate contact with young people in college has come the conviction that one young person endowed with the right character fundamentals can change the atmosphere of a dormitory, a fraternity house, or a class room. What a joy to an instructor when this type of student enters.

A psychologist tells us that environment is that to which we as



Skiing on Camas Prairie.

the fragrance of her presence with them all through school.

No one will question the value of technical training for teachers. It is most essential, but too often we find teachers who are never able to step outside the outlines given them in training school and vitalize their work with that which is so close at hand.

Everyone knows that clean children, polite children, unselfish children can go much further than brilliant children lacking in these virtues. The world will have more

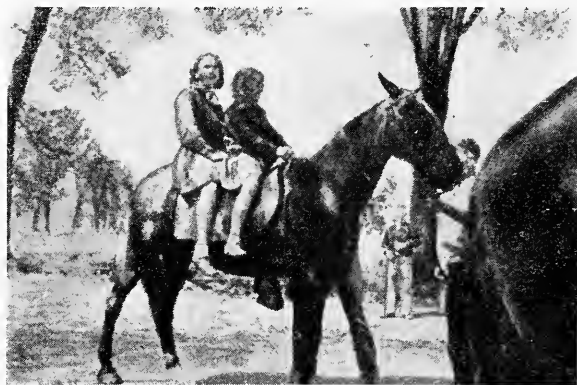
individuals react. How true this is, and how necessary it is that teachers help children to see, and react to those things which may enrich their lives, and to ignore the petty and that which detracts from the serene way of living.

In the Idaho School for the Deaf and the Blind the focus is character building and personality training. It is to be accomplished through and by means of every subject taught, every social function, every daily contact. It must be kept in mind that here are lives being

shaped to fit into a most complex world, a world where it has been the custom to follow the mob no matter where it led, a world where blatant publicity is the great goal and speed the one essential.

Knowing these things is it possible to develop pupils so that they can move through it all and yet not fall for it all? Yes it isn't difficult to show children the difference between the cheap and the digni-

While we have had the pleasure of introducing many young people to the thrills of this winter sport, never has a group evinced such satisfaction, such glowing enthusiasm. Never have there been more appreciative skiers. The same with horseback riding. They were thrilled to the toes, and what a shock to learn that many of these children, raised on farms, and yet they knew nothing of the feel of a horse,



Annual Saddle Horse Day.

fied. They very early come to possess judgment that carries them through the mazes of valueless things. They can be shown that the greatest pleasure comes from simple natural sources. They must learn to do small tasks well, and so develop sincerity and dependability which they will take with them to greater problems.

Last year many were shocked when it was proposed that our blind boys should learn to ski. "The blind ski, how unheard of."

or the names of the equipment. For the first time they sat in a saddle independent and unafraid.

These incidents are mentioned to show how the most simple joys of life are often overlooked, and yet they may come to mean much in the life of the child. He is thus brought to react to natural pleasures and so create an appetite for the out of doors. Thus he discovers the satisfaction, the refreshment, the spiritual uplift that comes from contacts with nature.

A person who once is converted to such pleasures will always turn to that source of comfort in times of stress.

Dr. Alexis Carrel in his "Man, The Unknown", tells us that soft living is most undesirable, that humans degenerate under it but thrive and develop through constant mental and physical struggle. That mental and muscular effort, moral discipline and some privations are most desirable, that such conditions inure the body to fatigue and sorrow, protect it against disease and especially nervous disorders.

Keeping this in mind the aim should not be to save the child from the problems of life, but to fit him to cope with the external world so that he can overcome it and fit serenely into his environment.

Blessed is the person who possesses these great character fundamentals. For him life follows a most satisfactory pattern, for him life is not a big quarrel, but a dignified struggle for those things which uplift the human race, and whatever his earning capacity he will be able to get joy and satisfaction from human relations.

TEACHING IDEO-TACTILE READING TO THE BLIND

Thesis by M. LENAERTS,

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Innumerable experiments have proved that the visual perception of a child is integral; however, analysis is possible; it is unconscious and involuntary, prompted by the more or less apparent interest of the person seeking to adapt himself.

All intellectual acquirements originate in a complex way; the baby's attention is attracted by its mother's face or by some shining object; kind words and loving expressions awaken its sense of hearing; its movements are awkward but become steady with the use and the development of its faculties. Taste and smell become aware of complex matter whose composition science has succeeded in analysing and eliminating.

Since Dr. Decroly's exposé of the rôle of integral phenomena ("The Function of entirety and its lesson", Lamertin, Brussels, 1929) we have

seen it applied in the different domains of teaching. As if responding to the psychology of the child the integral idea, the word and phrase became a unity in reading and writing. In fact, Dr. Decroly was inspired by the very nature of the child. The mother, that teacher by nature, teaches the language by complete phrases, but simple ones, making interest its basis. So the child learns how to express itself through the many impressions it receives. A mother's failure in instruction is very rare. Regarding the centripetal side of psychism the integral phenomenon would appear to be established. The centrifugal side requires a deeper probing. However, in reconstituting a whole, all parts have not the same value: some are decidedly superior to others, although these cannot be overlooked. "The phenomenon of

integration may be applied to the action of transforming matter and to action concerning the expression of thought". (The function of integrality, page 21).

Sight and Touch

Through the free movement of its organs and its wide field of action sight has become accustomed to this manner of perception. Yet the other senses are not foreign to it. The sense of hearing is aware of a group of letters and syllables in the form of words and phrases without being aware of the value of the constituent parts. When a child is taught his letters, he knows them for a long time before noticing it; to learn is to spell them with the voice and to recognize them with the eye (to read).

The touch would appear to us the least disposed to this function. In fact, the hand and especially the fingers must proceed by degrees to learn what spaces represent. They explore slowly and through "successive juxtaposition" (P. Villey "The World of the Blind"); the object appears as a whole, and it is this whole which remains in the memory and which the blind arrive at reproducing more or less correctly.

The observation of a simple object, a box, for instance, by a seeing man and by a blind man, enables us to establish essential differences between visual and tactile perception.

Both pictures correspond, that of the sighted man is more complete because certain details escape the touch of the blind man; such as color and small accessories. The

conclusions of this minor experiment are summed up in the following observations by Pierre Villey ("The World of the Blind"): "The peculiarity of the sense of touch is that it is analytical and consecutive while the sense of sight is synthetic and instantaneous. However, if I search my memory for an object which I have felt an hour ago, I do not follow it this time line by line or in detail, the object appears in mind immediately in its entirety. Knowledge is not a group of successive and rapid sensations of constituent parts taken one by one; the knowledge of an object is an inner effusion, an objective intuition, it concerns a whole in the consciousness."

Just as the sighted, the blind man has his notion of forms in their entirety, and as it is in his case, certain parts prevail over others.

Knowledge is acquired through analysis, but analysis is hindered at a certain point through lack of interest or through small objects of which the touch cannot become aware—for instance, parts of a flower, hinges of a box.

Thanks to oral descriptions, or, what is better still, enlarged objects, the blind person is able to get a perfect picture by assembling the parts; it is certain that the idea of a whole is acquired only through continuous effort of the intelligence, efforts infinitely greater than those of the sighted man who is able to take in a visual picture at a glance, which prompts P. Villey to state: "Sight offers space all prepared, whereas the touch furnishes elements necessary to acquire its perception."

In the case of sight, the formation of a whole has been materialized by reason of the visual organ and

the numerous exercises and repetition of this sense. In the case of touch, which activity is of secondary importance to the sighted and which is physiologically inferior to sight, we have to bring everything into play to reconcile its working to that of sight. To do this:

1° Let us lay a good foundation by giving a starting point to this sense: call upon the touch every moment without fearing to waste time. In the course of many modelling studies reproduce objects which have been felt.

2° Teach children to feel according to physiological and psychological rules. (See "Blindenpsychologie, page 111, Bürklen).

Visual reading and reading by touch

The characteristics of visual reading and of tactile reading have emanated respectively from demands of the qualities of the senses of sight and touch. Reading is facilitated for the sighted man as a glance enables him to see a word and even sentences rather than letters (Catell). The seeing person can recognize words even when each letter is too small to be noticed separately (Erdmann-Dodge). For certain readers certain letters dominate in words.

The blind man is obliged to feel the essential parts of each word or phrase in reading. Several factors cooperate in this reading:

1° The movement of hands and fingers—and their control.

2° The tactile perception of the tips of the fingers which are reading.

Not only the greatest synthetic

power of sight but also the facility of discerning visual pictures as compared with touch pictures, contributes to speed in reading by the seeing person. In blind children, the movements and discernment by touch are very varied individually. We see, too, that speed in reading is very varied. Children at the Institute read from ten to sixty pages of ordinary size, average readers twenty-five to thirty pages per hour. According to Bürklen's experiments (Blindenpsychologie) blind readers read seventy-nine words a minute. Poetry is less easily read and two-syllable words the slowest (thirty-four per minute). These same experiments have proved that the blind read three or four times more slowly than the seeing.

The structure of visual and tactile reading is however alike in main points (Dr. M. Grzegorzewska: "Tactile Reading"). All alphabets for the blind which can boast of any success (Moon, Klein, Braille) have taken sight as their model (structure of reading). We notice similar phenomena in touch reading as in sight reading:

1° "In reading, the detailed points of the letters are no longer noticed but the reader forms a general conception of letters and words." (Grzegorzewska).

2° Celerity of comprehension is all the greater as the blind man's attention is more concentrated and his vocabulary more abundant.

3° Unknown expressions make reading more difficult as they require analysis. (Grzegorzewska).

4° The blind man reads sentences and words, the letters of which are imperceptible separately (a sheet of paper is placed over the text; a number of sheets until the letters become imperceptible).

Methods

Methods used in the teaching of reading by touch have been copied from those used in ordinary teaching.

The letter-method divides the teaching of reading into three parts:

- 1° the study of letters;
- 2° the assembling of letters or syllabifying;
- 3° practice of fluent reading.

The study of the alphabet is committed to memory. To facilitate study the master resorts to the use of special material (cubes, zinc plates with nails).

One does not require to know all the letters before beginning to study the spelling book.

The practice of syllabification is done by adding a new letter to those already familiar. Some teachers consider the beginning of touch reading as a purely mechanical process and neglect the signification of words and phrases read.

After a relatively long and especially monotonous period, children acquire the technique of touch reading. Note that writing is started at the same time as reading and that the way of these first exercises has been paved by many exercises of the senses. This sensory initiation is made by an abstract method consisting of dividing up the sensations and exercising each with appropriate intuitive material.

Examples: exercises for the touch and muscular senses—manipulation of regular geometric lines; fantastic shapes (large and small), divided forms. Glass of different roughness.

Experiments and knowledge of a child's soul have opened up new avenues to the curriculum and methods of the various branches of

teaching. They have renewed the school and opened it wide to life; all of its dreariness has been banished and the cultural effort is attained by interest and spontaneous liberty.

Integral teaching has shown the best results in those who lack some of the senses; and it is thanks to experiments with them in the first place that it became rooted and its popularity spread later to all categories of instruction to young children.

Experience of the last few years has proved that the initiators' foresight was correct and that they are on the right path. As far back as 1927 M. Herlin, taking the integral method as a basis, introduced it into the instruction of the deaf and dumb, and, confident of good results, he wrote: "The importance of integration is not limited to any particular instruction: whether it be normal or abnormal, deaf and dumb, blind, maimed; all must take it into consideration and conform their methods to it!" (*Abnormal Childhood*, 1st and 2nd term, 1927, page 14). The integral method did not appear to be applicable to teaching the young blind to read. In fact, the touch, proceeding by successive juxtapositions of parts in acquiring pictures through touch, is an analytical sense, hence the necessity of teaching first the letters and syllables which the blind child will combine. On the other hand, knowledge of the outside world is by nature synthetic and wholeness responds more easily to the childish soul, which acquires a maximum of knowledge with a minimum of effort. The aim of reading being the recognition of words and phrases it will be "at least the word which will constitute the unity of reading" (Steinberg: *Blindenpsychologie*).

Reading is a function of superior faculties, the touch is the instrument of these faculties and is merely an agent in their service.

With sight, it is not the eye which constitutes the synthesis but the intelligence; in the case of touch, it is the same, with this difference that the transmission of visual pictures is made synthetically, whereas touch proceeds by analytical steps.

Tests of ideo-tactile reading were made in Belgium under the direction of M. Herlin, Inspector at the Ministry of Justice. They stated that the teaching of reading to the blind by the integral or ideo-tactile method was carried out at Brussels and at Bruges; the special science of this method remains to be established. (1927, Conference at the Société des Sciences Médicales et Naturelles, Dr. Decroly).

In Germany, Cremer states that the blind person possesses a greater synthetic culture than the seeing because pictures and ideas are acquired particularly through the touch, which, by its physiological and psychological qualities leads to synthesis. A report of Miss M. M. Garaway records that in England the letter-word method is used by the majority of teachers of the blind.

In Poland, the integral method was tried out at the Wilno Institute for the Blind by Mmes Strzeminska and Surmowna for three years (1928-1931) with amazing results. The psychological bases were laid by Dr. Grzegorzewska in her work "The Structure of Visual and Tactile Reading" (Polish Psychological Archives, 1926). She concludes "that syncretism is possible in the domain of touch as it is not only sight which possesses the faculty of grasping the general form of

objects—the touch commands the same faculty but in a smaller degree".

In America, the American Foundation for the Blind studied in 1926 methods in current use for teaching the blind to read. Of the various reports it appeared that three methods were current:

- 1° the letter method;
- 2° the letter-word method;
- 3° the word method.

PART II

The ideo-tactile method

If reading is of paramount importance to the seeing it is still more so to the blind. It widens the horizon of the blind and brings it closer to that of the seeing; it familiarizes them with the world's phenomena and affairs which elude the investigation of the senses; it endeavors to raise the blind man to the same intellectual level as that of the seeing.

The blind man loves reading and it will always be one of his favorite occupations.

Considering its importance the teaching of reading will always rest on a solid foundation. Its aim will not be merely mechanical teaching but especially to create an intimate association between the words read and the objects they represent. The language of the blind is too often devoid of sense or does not convey his ideas exactly. It is at the tender age of a child that teachers of the blind must endeavor to create this connection between the word and object. Thanks to results obtained from

observation of the touch, intelligence is awaking and will constitute a prolific source of ideas.

Presenting the method

The first condition of success is to awaken interest of the young blind. We achieve this by treating the children with affection and by aiding them in their various activities: doing up buttons, lacing shoes, washing hands, wiping the nose, combing the hair, walking, standing erect, directing it, etc., operations which are most often carried out awkwardly. These good-offices create confidence in the master who will encourage the children to talk of themselves, their name, age, their games, parents, brothers and sisters and their home.

The professor does not delay in beginning the education of the other senses. The sense of touch will be the object of a special training; the object of these exercises is to convey knowledge to the blind of the outside world and of the child's social sphere, at the same time to develop the senses in that connection. This training does not require a separation of the different senses as is practised in many schools. The graduated training of these senses awakens no interest in the child but his approval or disapproval of the teacher. There is abundant intuitive material in nature and business and it is often very easy to collect it. The training of the senses does not require special lessons. It is included in instruction of ideo tactile reading and elocution, and it is because of their relation to reading that we have been led to speak of this training.

System

The method of points of interest in the instruction of the blind has provided positive proofs in the schools of Wilno and Warsaw (The Education of Blind Children in Poland). Its application seems to us particularly favorable for teaching ideo-tactile reading. It has the advantage of presenting objects and materials in their natural setting to the children and it favors association of ideas.

The key idea which offers first concrete material (sphere, materials, objects, etc.) and afterwards abstract (words representing materials, objects etc.) will be the child and his own sphere.

After talking to the children about their parents and themselves, I gave the pupils their name written on a strip of light cardboard $6 \times 2,5$ centimeters. These strips are preferable to those on Braille paper or zinc.

To prevent the children guessing the names, we give them in groups of three. So every group of three strips constitutes about a quarter of an hour's reading lesson. At the beginning of the lesson the strips are placed straight in front of the children; the Professor takes care of the distribution and placing. After a few lessons the children place the strips themselves taking care to have the wide edge below and the narrow one above. Holding the strip with the finger of the free hand the pupil feels the word with the forefinger of the reading hand. From experiments made by Grasse-mann and Bürkel results have shown that the left hand is the more apt for reading. We think that children should learn to read with both hands separately, so as to be able

to read later with both hands simultaneously. American experiments show that reading with both hands is the most favorable. (Max-fields: *The Blind Child and his Reading*, page 45.) Children usually begin to read with the forefinger of the right hand. Left-handed children who find it difficult to read with the right hand use the left.

In feeling the word with the first finger the child does not put any pressure on the dots; the forefinger with the edge of the strip form an acute angle. Having felt the word the pupil finds in another group of identical strips the one he has already felt (Claude). The child is not always successful the first time. He is asked to feel the dots of the model carefully before looking for it in another group. A child's curiosity is keenly awakened when his teacher tells him that these dots represent words and that soon he will be able to read. Then the teacher makes the pupil feel the strip with his name which he reads and which he makes the pupil read. At first the child's finger has to be guided.

The main factors for recognizing Braille words are the number of dots and their positions to one another. The child's attention is not drawn to all these factors but to the most necessary parts of the word and by recognizing these parts the child recognizes the word. To intensify the attention and gradually to fix it on all parts of the words the child is required to reproduce the word which he has learned on a wooden slate with three rows containing eight groups of six holes in each row.

The holes are fourteen mm. in diameter in which the pupil places balls which represent the projecting dots of letters. The slate is an

ordinary one enlarged. The child can form three words on this slate, which are taught in a lesson of fifteen minutes.

Intuition, recognition and the reproduction of a word require about five minutes, especially at the beginning. A repetition at the end of a lesson fills the few remaining minutes of the quarter of an hour.

At the outset none of the pupils were able to form one of the words taught, even with a model. We have made the child familiar with the material by helping him form the first words. Where is the dot? Above, below, in the middle, left or right? The child feels the dot, replies to the question and places a ball in the corresponding hole on the large slate. When he has formed a word the pupil takes it as a model and writes it several times. During this time the teacher pays attention to the correctness of writing, to the good position of the child and to the correct movements of his hands and fingers. Children like this exercise and exclaim joyfully when they finish their words and feel the balls to see if they correspond with the dots on the strip. Gripping the balls and finding the holes in which to place them are useful exercises for the hands and the children enjoy it: the balls give them the impression that it is a real game. In this way the children unconsciously become familiar with Braille letters, they become engraved in the child's mind without actually learning them as their whole attention is fixed on the signification of the word and the recognition of its essential parts.

After teaching the second of the group of three words the two first strips are mixed and the pupil must recognize them. Finally we add the third word: the pupil

identifies it together with the object it represents, then shows the strip which the teacher tells him to read.

The tactile impression of words becomes dulled very quickly because touch reading is an entirely new sort of activity and the blind child has only rare opportunities for reading as the words must be actually within reach of the hand. It is not so with the sighted child who sees words everywhere; advertisements, posters, names of streets, newspapers etc., and who even scribbles words on walls with a pencil or piece of chalk. In this way the child is continually practising and the visual pictures register themselves accurately.

Ideo-tactile reading requires constant repetition to make the blind familiar with the picture of the word as well as to accustom him to perception through the fingers and to perfect these perceptions.

Our experiments have proved that as a rule three or four repetitions are sufficient for a child to recognize a word in another group of words (6 words). To recognize a word does not signify that the whole and exact picture is registered in the memory. At first ten repetitions produced one word in the memory, but we hasten to add that, after a few exercises the child advances much more quickly as the following experiments will show.

In order to cope with this slowness at the beginning we gave the children a small box containing strips of words they had learned. They were amused with these strips containing the names of their little comrades, showed them to one another, to the teacher and so became familiar with the signs.

In the guise of orders, we taught the touch picture of parts of the body. By doing this we follow

the natural way of the mother who gives orders to her small child. The children recognize the order: show your arm, head, neck; foot, leg, shoulder; back, stomach, thigh; hand, finger, knee; ear, nose, hair etc.

This exercise is a game which stimulates the activity, already so restricted, of the child; it teaches the pupil to move supply and easily at the same time as he is learning to read.

Study of movements and bearing must be a constant care of the teachers of the blind. Liberty of movement signifies independence to the blind. We are of the opinion that in preparatory classes a large place should be given to verbs expressing action to arouse them from torpor and inertia to which they are too inclined.

The foregoing phrases and words are recognized by the children; actions are performed if required, and words are reproduced on an enlarged slate, created for the purpose. After a few attempts the child does these exercises correctly when he has the model at hand. Reproduction from memory is held back. As an experiment we had the words which had been taught at a first lesson reproduced without a model and these reproductions showed us:

1° that the faulty letters were particularly in the middle of the words;

2° that certain letters were upside down;

3° that letters had been omitted;

4° that some letters reproduced did not resemble the real letters at all.

We find that the child has an entire idea of the words and that certain parts have the supremacy over others.

We conclude that the copy should be made with the model at hand for a certain time, while at the same time encouraging the reproduction from memory.

Initiation into writing is closely allied with the lessons in observation—with the practice of touch, hearing, smell and taste; exercises of abstract expression (elocution) and concrete (modelling, manual work) permit control of observation and are a valuable aid towards intellectual formation. Manual work, especially modelling, takes an important place in the preparatory class. Besides developing the suppleness of the hands and fingers, modelling presents tactile pictures, teaches observation by touch, puts objects and their parts in their right proportions and through miniature plans enables complete exhibitions to be made of objects too large to be felt by the hands.

So, just as sighted children do in drawing, the blind model little figures in plastiline, compare them with one another and place little labels on the different parts of the body with names written on them.

The children are compared with one another in size and the pupils apply the short description to the figure:

Armand is small.

Claude is tall.

I am large, I am small.

The number of pupils will give a tactile picture of different numbers in connection with counting objects, fruit, etc.

Many repetitions are made in the form of games: labels are placed on the parts of the body or on real objects. They are done in various ways in collaboration with the sense

of hearing, of direction, of smell or of taste: for instance, the teacher strikes an object—a bottle; from the sound the pupil identifies the object, takes the corresponding label, gets up and goes in the direction of the sound and places the label on the object.

Through taste, smell, touch, the pupil recognizes raw materials, fruits etc., such as: coffee, pepper, brown sugar, salt, tapioca, pears, apples, plums, etc.; he identifies these objects with ideo-tactile pictures which are on the tags.

The program of the centers is not strict. We insert occasional reading lessons when, in his daily occupation, the child's interest is awakened. On the day when a letter is to be sent to his parents the child learns to recognize and to read his parents' address. He recognizes everyday expressions, good morning and goodbye. Orders connected with his movements: Get up! Come here! Sit down! Go to bed! Run along! Walk! Laugh! Listen! Get the ball! Throw the ball! Play with the ball, etc. Roll! Jump! Smile! Shout! Open the door! Close the door, the window, the cupboard!

As we have remarked, the idea has the preponderance over mechanism in ideo-tactile reading; the child holds to the entire form of the word, or phrase and takes their essential parts as a basis to recognize the whole.

It is certain that this method offer real advantages over the letter-method and even over the letter-word method.

More than in the letter-word method the blind child is faced with, and has under his hand, objects and materials of his surroundings. His observation of them cultivates his senses and intelligence,

naturally and agreeably, responding to his interest and awakening his confined activity.

Especially at the beginning, the technique of reading is better than that of children who learn to read by the two other methods: speed is greater as the word springs up in mind as soon as the child recognizes the main points. The children do not stop at each letter and the frequent and baneful movement of feeling up and down the letters hardly exists in ideo-tactile reading.

Dissection

In the preparatory class of a blind school we come into contact with pupils of all ages, of different intellectual levels and instruction (beginners, those who have become blind in later years).

Recognizing about thirty words, intelligent pupils recall certain syllables in other words or even certain letters in different words.

Cl..., 8 years of age, was struck from the beginning by the articles *le* and *la*. He recognized the *a* and *e* and found that the initial letter in both words was the same. In different words this child eliminated syllables and even letters by derivation: *p*, *m*, *br*, *ja*, *ba*.

By repeated comparison the teacher encourages this dissection. The pupil assembles some words containing the same syllable and letters and makes small lists. He looks for words in his own vocabulary which have the same sound and these words are written by the child under the guidance of the teacher.

Lists:

I. SYLLABLES.

ma: maman
Marcel
marmite
marraine

bra: bras
bracelet
brasier
brasse
bravo

pa: papa
patte
parrain
patate
parle

ba: bas
bateau
bassin
baromètre
bascule

etc.

2. LETTERS.

Vowels.

i: ris
petit
lit
livre
souris

é: été
thé
André
bébé

etc.

. CONSONANTS.

t: tasse
 thé
 table
 train
 tram
 etc.

The syllables and letters are read and written by pupils.

In order to facilitate analysis we give small phrases written on strips to the pupils bearing upon the children's daily life.

The phrases are cut into words and reconstituted at first with, and afterwards without, a model.

Then several phrases are mixed up: the pupils look for the words of each phrase and so reconstitute the two, three or four given phrases.

Finally we have the division into words. The same method is used both for dividing into words and syllables.

For purposes of checking we ask the children to find syllables and letters on their strips: ma, la, de etc, a, m, l, e, n, d, etc. The children form words with the syllables and letters chosen.

These lessons of dissection are a favorite occupation of the children—they stimulate and maintain their activity. They are useful for the training of the hands and gradually develop the acuteness of the touch by placing ever-smaller matter (words, syllables, letters) under the forefinger.

When they know all the letters separately, we teach the capital letters and punctuation beginning with the period, and at this point we give them short tales concerning their doings, or what is still better, a small reader in which the lessons are grouped into various subjects.

Writing.

Braille writing presents particular difficulties. From time immemorial enlightened people, interested in matters pertaining to the blind, have sought means to remedy writing on the reverse side. Their research has shown no practical result.

Writing is a variant of reading. It is based on the latter and requires a perfect knowledge of Braille dots. In this case a vague imitation of letters as in the writing of the sighted is not possible. Every dot too little, too much, or incorrectly placed makes another letter. In the letter-method these difficulties have been taken into consideration. Bürklen (Blindenpsychologie) teaches writing only a certain time after a knowledge of reading has been acquired.

Our experiments in beginning from the very outset with writing produced uncertain results of no value.

Pupils continued to write words which they learned on the enlarged slate. Reproduction from memory implied a sufficiently large knowledge of letters to begin Braille writing.

So as to resemble the enlarged slate with dots represented by balls, we gave the children an enlarged zinc slate on which the dots were represented by the heads of nails. The pupil inserted these nails in the holes of the slate.

After seven weeks' instruction in reading the pupils were able to write from memory—after recognizing syllables and letters in dissection. The time required to learn to write from memory varies according to the intelligence of the child. We have noted that the

eldest and most intelligent children achieve success the most easily. C... 8 years of age, recognized syllables and letters after seven weeks' instruction and wrote on the enlarged slate the words learned during that time. A... five and a half years old, did not reach that point.

In agreement with Mmes. Strzeminska and Surmowna we consider that the integral study of about a hundred words is amply sufficient to begin dissection and writing for a blind child of five and a half years, of medium intelligence.

With a view to correct and hygienic position the children write several lines of the letter "é" while we watch the movements of the hands inserting the sheet in its frame, holding the style, the position of the slate and of the pupil.

At the same time we name the six Braille dots :

dot	. 1	. 4
	. 2	. 5
	. 3	. 6

Several exercises were sufficient to familiarize the pupil with them.

The pupil feels and says:

A dot 1.
D dots 1, 4, 5.
Q dots 1, 2, 3, 4, 5.

The teachers says: Dots 1,5.—the pupil writes "e" etc.

As soon as the children know the letters and the denomination of the dots forming them, we give three strips—the child's name, the father's and mother's, which the pupil copies. As soon as a difficulty arises the teacher intervenes. For instance when the pupil reads the dots 1, 2, 3 on the left and the dots 4, 5, 6 on the right, it is the reverse in writing—I, 2, 3 to the right and

4, 5, 6 to the left. The picture of reversed letters is acquired quite quickly. At the end of a week, C... 8 years of age, wrote the words she had learned from memory without hesitation, after only one lesson of a quarter of an hour a day and some study of the day's lesson.

Conclusion: Braille writing requires an exact representation of the letters therefore instruction in totality cannot be applied: Braille writing is mechanized, the change in the position of one dot makes an entirely different letter; the increase or decrease in the number of dots produces the same result. This danger is all the greater as the writing in no way reflects the picture produced in reading on the touch.

Note: The teaching of reading by the ideo-tactile method facilitates the study of contracted Braille. As soon as the pupils are accustomed to integral reading and writing, we begin the study of contracted Braille.

Program.

In the course of our exposé we have seen that lessons in ideo-tactile reading are closely allied with object lessons for the different senses and especially with that of touch.

Lessons in elocution establish phenomena observed and govern the value of observations made.

The method of points of interest present real advantages in classes for the blind. Materials and objects are presented in their natural surroundings and the children obtain an idea of completeness and from this an exact representation of the

outside world. Materials presented in this way promote composition, which is an intellectual activity of paramount importance for the blind.

In the preparatory class direct intuition—the object of three dimensions—is the foundation of teaching. The class is a small museum where one finds not merely rare objects or works of art but ordinary objects such as are found in nature or in business. But the ideal would be to present objects in their natural surroundings by organizing excursions and carefully prepared visits of observation.

The activity and observation of the child are essential factors of his intelligence. In studying the child, his activity and sphere of living, we are able to put into action everything that interests the child and all that is likely to develop his faculties.

Time required to learn ideo-tactile reading.

In the course of our experiments, we have found that the time required for learning ideo-tactile reading varies in different people. C... aged eight, began to dissect when he knew only thirty words and a few phrases (5), after seven weeks' study. Two weeks later this pupil learned all the letters in approximately two lessons, each of fifteen minutes per day. A week later the child wrote correctly, very slowly it is true, the words which he was able to read. A..., five and a half years old could not even dissect after two months and a half of study.

Experiments at the Institute for the Blind at Wilna in Poland show the following results:

Pupil: Jean M.; *Age:* 14;
Dissection: At the end of 2 weeks.
Writing: At the end of 6 weeks.

3 children; *Age:* 14-15;
Dissection: At the end of 6 weeks;
Writing: At the end of 9 weeks.

Adults;
Dissection: After a few days;
Writing: 3-4 months.

Pupil: Boy; *Age:* 13;
Dissection: 2 Weeks;
Writing: 3 months.

Institute of Berchem-Ste-Agathe.

Pupil: Cl. D.; *Age:* 8;
Dissection: 7-9 weeks;
Writing: 7-10 weeks.

Pupil: A. H.; *Age:* 5 1/2;
Dissection: no dissection;
Writing: At the end of 10 weeks.

We note that the children begin to dissect after instruction varying from 2 to x... weeks—according to their age and intelligence. The eldest and most intelligent dissect the first, the youngest children last and it is the same in the case of writing.

Little stories taken from the child's life will make him familiar later with reading stories; their position must be watched, the movement of their hands, so that they will acquire a good technique.

Gradually reading and writing become an automatism in the service of the intellectual faculties. Carefully chosen books will be a valuable aid in achieving the aim to which we aspire. The picture-maker of childhood represents the child's life in the midst of its interests. A few adjustments re-

sponding to the particular character of the blind, when transcribed into Braille, will provide a good reading book. In Dutch it is the same with the "Leesoefeningen" edition by K. de Pauw.

In applying the ideo-visual method to sighted children we found that children could read after six months' training. (Method Decroly, by Melle Hamaïde, p. 141.). Five months were sufficient for Cl... to learn the technique of reading, the succeeding months afford the child intelligent practice. It is a noted fact that blind children learn to read more quickly than sighted children (Dr. Grzegorzewska).

Our own experience does not gainsay that statement, on the contrary! Even if the ideo-tactile method demanded a longer initial study than other methods, we should still argue in its favor!

Its application gives a real ascendancy over one's sphere, a wide and integral development of the senses, an intimate association between

language and the world of substance. Tactile reading founded on this solid basis becomes an automatism in the service of the intellectual faculties; comprehended as such it will be the keystone of all intellectual culture of the blind.

The ideo-tactile method responds to the psychological nature of the child, the sense of touch permits the formation of entire pictures in the intelligence and this well-balanced power of the touch must be cultivated very early and very frequently in the blind child. It is the obvious method for individual teaching such as is practised in our classes for the blind; by its means the child's activity is in constant requisition, thanks to the abundant and agreeable intuitive material which leads the blind pupil to the discovery of the outside world.

Such are the conclusions arrived at from experiments. May they contribute to the well-being and emancipation of our beloved blind children.



VISION OF THE BLIND IN DREAMS AND IN THE STATE OF WAKING

By MARCEL LIECHTY *, professor of English, Paris

I. The Dream and its Solace.

As long as I dream, I am no longer blind. This sublime truth should be stated at the very outset of this study.

First of all I would like to talk of dreams, that is of the activity of thought during sleep and then I will speak of musing and finally of the waking state.

I have studied very much and travelled widely; I have always possessed a healthy curiosity coupled with deep thought. I have seen much and have learned how to observe; I have asked for much explanation which I have been able to comprehend, co-ordinate and remember; I lived for a long time before losing my sight for I was then twenty-five years of age.

I did not go through any transition period between the dazzling rays of the sun and the darkness of blindness.

Having made these points clear I can proceed to deal with them successively to form conclusions based on solid foundations.

1. I have studied very much: I need not dwell on the fact that serious study is, from its very definition, the means of providing the mind with knowledge, and when this blossoms in a clear mind, gifted with imagination does it not bring in its train beautiful and well-defined pictures? Therefore pictures indissolubly linked to knowledge acquired is the conclusion of my first point.

2. I have travelled widely, seen much and have learned how to observe: It is said that he who sees much may remember much. This statement is correct especially if the word "may" be given its full

(*) Blind.

significance. How many people exist who have seen much and should remember much (as visual memory is the prerogative of all) yet who recall nothing.

What part has the retina played in their lives? Not that of a photographic plate but rather that of frosted glass which the operator slips into the camera for a moment to focus but which reveals not the slightest trace of the picture which was in front of it a moment before.

One must not be content to merely see, one must observe, enforcing the act of seeing with an effort of attentiveness. I always had that habit and in consequence many people have been amazed at the precision and clearness with which I call to mind pictures from out of my darkness. My memory is a film which blindness has left entirely untouched and which brings back to me sometimes the splendors of Italy with Rome and Florence, Venice and Milan, or the beautiful spots of Switzerland with its lakes and glaciers, Lausanne with its steep slopes, Geneva and its splendid bridge; Bern, somewhat heavy, yet impressive; or England, the country of fogs, and great, austere London; Southampton with its vast docks and especially lovely Plymouth which has a place by itself in my heart. Then nearer me I make a tour of France in thought, for once upon a time I saw the beautiful land of France and I have forgotten nothing of it.

So the conclusion of this second point is that of many clear, precise pictures supported by a strong will to keep them indelibly engraved on the mind.

3. I have always been insatiable for instruction and never spared questions concerning everything in sight, new objects shown to me,

instruments, implements or machines which I had an opportunity to study. There again I combined understanding and vision, so the synthesis of these two elements could only produce a strong visual memory, well organized and well nigh indestructible. Conclusion of point No. 3: numerous and varied pictures of which the memory is intensified by clear explanations.

4. I mentioned that I lost my sight at twenty-five years of age, so Providence permitted me to enjoy the use of my eyes for a long time, affording me the means of accumulating treasures of things seen, perfectly engraved as pictures in my mind and as knowledge in my thought.

5. I said that, losing my sight suddenly, I did not experience any transition period: that, to my idea, was a great advantage to me. In fact, if I had become blind gradually, what would have happened? —I should have seen faces and objects less clearly, less exactly, more and more distortedly so that every day I should have been less capable, through an effort, of recalling them as they were. Due to my sudden overwhelming blindness, I lost my sight in beauty, if I may express it so,—with a clear mind filled with infinitely varied, beautiful pictures, perfectly intact. The entire substance of this 5th. point lies in the end of this phrase.

Considering all these elements, it is easy to foresee how readily and in what way I shall be able to justify my opening statement.

In the first place, ignoring deep and learned definitions adopted in philosophy, I maintain that sleep consists of an interruption of connection between nervous tissues, which insure the "normal" train of thought, of knowledge and of reason. I

stress the word "normal" as I shall return to it.

If this definition of sleep be admitted, the following may be adopted for the dream: it is the contact "outside rational control", or to put it more simply, the momentary contact of nerve tissues which often have no "logical" relationship to one another. Whereas in a waking state these connections (subject to the control of the will and reason) function "normally", in sleep, on the contrary, these same connections have every chance of becoming "abnormal",—hence incredibly fantastical dreams from which one awakes either amazed or amused.

But then the question arises: What nervous tissues are most likely to be active? I think it reasonable to presume that it is those which have been the most active during the day, and especially those which have received the strongest impressions. In a simple-minded subject who observes and reasons little, these dreams are apt to be confused, of no definite character, void of life and color. In others, on the contrary who are able to reason and reflect, the dream (in spite of the lack of controlling reason) will not be void of logic; pictures will be clear and events will take their course normally or quasi-normally.

Finally there is a category of sensitive people; those who are deeply impressed but who are not governed by the practice of either will or reason and who inevitably suffer from nightmare.

At the beginning of this study I asserted that as long as I dream I am not blind and the foregoing explanations have served to demonstrate the why and how of this affirmation. I summarize:

1. Pictures derived from knowledge.
2. Numerous and clear pictures, engraved in the observing mind.
3. Diversified vision supported by exact explanations.
4. Gift of sight for twenty-five years.
5. Sudden loss of sight without transition, which tends to deform pictures and consequently memories.

In my dreams I see as clearly as any seeing person; I see persons and things perfectly clearly and it is of great comfort to me. I see with my thought as others see with their eyes and I am able to say with the poet: "*Homo sum, nihil humanum mihi alienum puto*".—„I am a man; and I think nothing appertaining to mankind foreign to me”.

Before concluding this chapter I am anxious to make a statement which every philosopher will undoubtedly find interesting: it is that in my dreams, although I see perfectly, I never lose the feeling that I am blind, and on account of this I act very cautiously.

2. Musing.

Just as in my dreams I see, so when musing I see too. This is easy to understand if musing is accepted in the following sense: the momentary wandering of the thoughts, which for an instant have ceased to be controlled, co-ordinated and directed by the will and reason. The result is that, through the surrender of the will, musing becomes a moral weakness to which a thinker may sometimes succumb but against which he must quickly react.

The state of waking.

In this last study three cases must be considered:

1. I am in front of familiar objects, which I have actually seen in the past.
2. I have before me objects which I have never seen but may have seen similar ones which vary only in a few details.
3. The object is something completely new to me, either unique or something created since my blindness.

I will take each case and consider how I should act in each situation. To be clear I will take simple examples.

1. *An object familiar to me before blindness.*

In the room in which I am writing there is an enlarged photograph of a long-deceased relative, in a large gilt frame. Often my eyes wander towards the picture from the time when I could see, and now? After fifteen years of darkness I maintain that the entire picture is as clearly before me as if I were contemplating it with my sighted eyes of formerly; the face is clear, looking to the right, the thin face, hard expression, disdainful lips with a short moustache; nothing is lacking in my memory to make the picture complete. The frame, too, has remained intact; I see it still, slightly tilted against the wall, and I see, too, with absolute exactness the faded color of the gold, as well as the small cracks and holes due to the destructive action of time.

So with regard to an object actually seen the visual memory

has remained intact. In case of doubt or hesitation I control my memory by feeling the object (when this is possible) or by closely questioning a sighted person about it.

I guess immediately the objection which the reader will raise: "You have spoken of a portrait, i.e. a material object which was very familiar to you at the time you could see and which the years have been unable to modify. We admit that the picture well engraved in your memory has remained, in spite of years, in strict conformity with the actual. But if, instead of speaking of an object which you knew twenty years ago, you tried to recall the face of someone whom you knew before you became blind and who, after twenty years absence, suddenly appeared before you..."

This objection is perfectly well-advised and I reply that a few seconds' introspection suffice to recall a clear and exact picture—a picture of twenty years ago.

Two very large, kind eyes, very arched eyebrows giving the impression of delighted surprise, smiling lips, a willful chin, a beautiful wide brow—all this forming a charming whole, radiating frankness, tenderness and confidence in the future; so she was twenty years ago and so I still see her after so many years of darkness.

But this picture is of twenty years ago; let us modify it. I know (I have been told) that sorrow and the years have made her face thin and robbed her expression of its brightness; there is a little more melancholy in the smile; her cheeks are paler, her movements slower, but the childish voice remains the same; the apparel has changed but it clothes the same soul. So I modify my first impression to conform to

these particulars and the real picture is formed. I think that it approaches very nearly reality, but to retain this touched-up picture the will must intervene, for as soon as that fails to work, the picture of twenty years ago reappears.

2. In front of an object which I have never seen but specimens in the same category which I saw formerly with my eyes.

For instance I arrive at B. and wish to see the Cathedral. I have actually seen many cathedrals so, by means of exact and ordered questions about this unknown building I merely have to recall to mind a cathedral known to me which seems to resemble it the most. If I do that, and with added infor-

mation as to anything original or peculiar in the edifice, I only have to recall the various styles to obtain a picture, if not absolutely exact, yet very nearly so, of the building.

3. An object of which I have never seen the like.

When I wrote a former book on the blind, the manager of the printing house suggested that I examine a linotype machine. I had never "seen" anything of the kind, but after a very explicit description, during which I was permitted to touch every part of the machine, I could not merely form an idea of this excellent machine but could imagine a picture of it which was, I am quite sure, very near reality.

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ARKANSAS SCHOOL FOR THE BLIND

Through the vision and practical leadership of Governor Carl E. Bailey, the State of Arkansas will see completed late in the fall a modern, Colonial-type unit of four buildings to house the students and faculty of the Arkansas School for the Blind.

The six or eight buildings at present occupied by this institution are of sentimental attachment to the people of Arkansas, constructed as they were in the late eighties, but they are inadequate to meet the current needs of student and faculty both from the point of view of size and safety.

At present around 100 boys and girls, young men and women from all sections of the state are attending this school. The new buildings will be adequate to house comfortably and furnish teaching facilities for around 130.

The new buildings are located in Pulaski Heights, a beautifully planned suburb of the city proper. Here on rolling green slopes overlooking the Arkansas river and adjacent to the red-brick buildings of the Arkansas School for the Deaf, four new buildings constructed of all Arkansas material and labor are rising.

Architect's plans drawn up by H. Ray Burks show the lovely mellow style of Colonial architecture, with peaked entrances, slender columns, shuttered windows. The buildings are of Arkansas red brick. Entrance ways, columns and shutters are white. Iron grille work from Arkansas foundries add a pleasant touch of the decorative and substantial.

The administration building, boys and girls dormitories, and the infirmary are inter-connected by large solariums from which it will be possible to reach any one of the four structures without once leaving shelter.

The administration building will face the South and is three stories high. On the first floor will be located the kitchen, bakery, heating plant, five maids' rooms, classrooms for weaving and sewing, faculty and student dining rooms, storage rooms, and temporary quarters for the physical culture classes awaiting the building of a separate gymnasium.

On the second floor will be six classrooms, an auditorium with a seating capacity of 300, superintendent's office, general office, recep-

tion rooms, two apartments of two rooms and a bath each for instructors. The third floor will be occupied primarily by the Music department. Here will be 16 practice rooms, a music auditorium measuring 29×35 feet, two teaching rooms and a 44×47 foot library. Here, too, will be the superintendent's quarters of three rooms and a bath and five apartments of two rooms and baths for instructors.

To care adequately for the health of the boys and girls studying here will be a one-story infirmary. Wards for boys and wards for girls will have eight beds each. There will be two isolation wards of four beds each, the clinic rooms, living quarters for the head nurse, living quarters for the assistant nurse, kitchenette, utility room and dark room.

The boys' dormitory will be to the west of the administration building and the girls' to the east. That for the boys will be slightly larger but the floor plans for both are relatively the same. These buildings will be two-stories high. On the first floor will be lounges, dormitory spaces, locker rooms, showers and an instructor's apartment. On the second will be a lounge, an apartment, dormitory space, storage and locker rooms.

A temporary building will be erected on the grounds for the boys' industrial department and a permanent plant for this purpose will be put up later.

These buildings will cost \$ 300,000. They are being constructed as a joint state-WPA project. Construction is being carried on so that any future additions may be made preserving the harmony of line attained in these first structures. In the future it is hoped that the gymnasium (to include a

swimming pool) and the workshop for vocational training can be constructed in accordance with architectural plans of these buildings. Money was first released for this construction work through the legislative action by the Arkansas General Assembly sponsored and approved by Governor Bailey.

It is of interest to realize that these buildings are constructed exactly as others for children with sight. For the leaders in work among the blind in the state believe that these children deprived of vision should be assisted to meet and master conditions here exactly as they will find them when they leave the school and go among their fellow-men to earn a living with them on an equal basis.

According to Dallas T. Herndon, secretary of the Arkansas History Commission, the Arkansas School for the Blind is the second oldest institution in the state. In 1850 the Rev. James Champlain, a blind Methodist minister, opened a school for the blind with five pupils at Clarksville in Johnson county, Arkansas. This school remained open only five months. In October, 1858, the Rev. Mr. Haucke, a blind Baptist minister, was instrumental in forming an association interested in education of the blind which was named, "The Arkansas Institute for the Education of the Blind". A school was opened in February, 1859 at Arkadelphia. In the fall of 1863 it was closed owing to conditions arising from the War Between the States.

The Legislature of the State of 1866-67 appropriated \$ 8,000 for buildings for this school which was re-opened in March, 1867. In 1868 it came to Little Rock where it was located on the then "southern border" of the city. In 1879 it received its present name. In 1885 more

funds were appropriated for additional buildings.

In late fall it will move to its fourth location in more than 75 years of existence. J.J. Doyne, superintendent, points out that its enrollment rarely fluctuates. In recent years it has been around 100 pupils. In 1860 there were only 10 students. In 1868 there were 28 pupils and in 1873-74 there were 35. The largest enrollment periods according to a report from the Board of Managers covering the years 1923 to 1938

were from 1888 to 1890 when 201 were enrolled and again from 1900 to 1902 when the enrollment showed 213 attending the school.

And so Arkansas enters another phase of its work for the blind under which these people are educated and equipped as nearly as possible for a normal life. The blind of today in Arkansas benefit by the active concern and interest of contemporary Arkansans led by Governor Bailey and by the inherited interests of the pioneers in this field.

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TEACHING THE RETARDED BLIND

By Mrs. JESSIE ROYER-GREAVES, Principal

Royer-Greaves School for the Blind, King of Prussia, Penna.

What shall we do with the retarded blind? There are two courses open to us. We may either give them such training as will make them socially fit to take their place in life, or allow them to drop down to the depths of idleness and useless existence.

The large group of blind persons who have become a burden upon society because they did not receive the training which they were capable of absorbing, compels our facing this problem and giving it a better

solution than we have done in the past.

Rudolph. S. Fried, president of the Special Schools Association of the United States, says:

„One-fourth of America's population today is in school, from kindergarten to college. Out of these there are at least two million who are unsuited to the regular courses offered in public and private schools. These two million children fall into the class of less gifted, untalented children—those who are

slow growing, who are unadjustable to the social activities of their contemporaries. They cannot be disregarded. If they are neglected they will always be a source of unhappiness to themselves. They may also become a menace to society in more ways than one.

Science has found that because a child is backward or retarded it does not mean that he must remain permanently a social misfit, to be discarded, outcast. Science is showing how a large proportion of these children can be reclaimed and take their places in the world with normal human beings.

The Royer-Greaves School for Blind, as a member of the Special Schools Association, of which Mr. Fried is President, is doing for the blind what the other schools of the Association are doing for the sighted.

It was while I was teaching expression in one of the regular schools for the blind that I realized the great needs of the blind child who "is different". I saw a group of "deviates, either temporarily or only slightly retarded" who should have been in a special school. Not only was it impossible to give them the necessary training in a school for normal blind, but their presence proved a drawback to the other pupils.

Realizing that a special school should be provided for the exceptional blind child, I gave up my work for the normal blind and devoted my home and my time to those who require special care and training. We have brought usefulness and happiness to a number of sightless boys and girls who otherwise would have been cut off from the possibility of becoming normal and useful citizens.



The orchestra.



On the race track.

When I began my work with the blind, I brought to it a practical knowledge of what corrective physical culture and self expression could do for the sighted child. As I gained experience in applying this knowledge to the blind, I learned that by these means even greater things can be done for the blind than for the sighted. The blind child is subjected to more physical lapses than the sighted child and requires more constant remedial effort. He is conscious of his position and mannerisms—at least he has them held so continually before his mind that he has little chance to concentrate on the ideal—and this consciousness results in unwillingness to respond to training, which develops into what seems to be stubbornness.

I have seen this result in absolute loss of faith in one's own abilities,

and almost a paralysis of the powers of expression. I learned through the bitter experience of misunderstanding never to take a blind child's estimate of himself, especially between the ages of twelve and sixteen. I have known boys and girls who have lost their place in school through these misunderstandings, and then, continuing their training under other environment, have become successful members of society, earning respect and independence as workers in handcraft, teachers, typists and musicians.

In our school we study the problems of the problem blind child. Usually he has suffered from too much devotion and help, which has made him think he cannot or should not do for himself. We must first determine his attitude, and then gradually—sometimes very gradually—supplant it with pride in

accomplishment. Much affection must be showered upon his starved soul. If physical weakness is slowing up mental development, we must put ourselves in his place, not expecting him to comprehend us on our own ground but meeting him where he is. And what revelations these children give of their hidden life after we win their love and confidence! How they reward us!

To a normal home life we owe the social fitness attained by our pupils. We are a family as nearly normal as can be achieved with children of different bloods and previous training, and I am "Mother Greaves" to all "my children".

No other training can provide the normal attitude toward guests which is given by the home. Here each member vies with the others in making our guests welcome, comfortable and well entertained. No religious training can equal that of the home. It is here that faith and love are breathed in as is God's life-giving air. Religion is as subtle as fragrance. We cannot expect a child to suddenly possess it. It must be a part of his growth, natural and unconstrained, gained as is normal growth, in the love and faith of home.

Love of home will foster the sense of responsibility. Each pupil is responsible for some home duty; and while he is performing it, he is becoming familiar with the furnishings of the home and gaining a pride in his share of home-making.

We have found training in handicrafts especially valuable in cardiac cases and others of impoverished nerve force; and of psychological value in raising the self-esteem and morale of older pupils who have not had a previous opportunity of attending school. They are conscious that the younger ones are

ahead of them in school, but they soon learn to equal or surpass them in basketry, and so lose some of their sense of inferiority, which is so paralyzing.

When they find they can equal the others in basketry, they are willing to learn to read. We have proved that if the retarded blind child learns to read he will find happiness in the years to come. Writing Braille is so much more difficult for the retarded child than reading, it requires a great deal more time. A braille writer can be manipulated by fingers too weak to use the slate, and the typewriter can be used as a finger developer and means of teaching spelling.

The retarded child should be taught typing as soon as possible after his admittance to the school. The thrill which comes from being able to type a note to someone at home proves an impetus to effort in other directions. The impetus to write Braille letters comes after new friends are made among Braille readers.

Arithmetic is perhaps the hardest subject to teach to the retarded blind; yet it should be persisted in with no thought of grading the pupil or the amount to be covered in a certain time. The emphasis must be placed upon the mental processes established, but the amount of time and patience used is large before this is gained.

Music is an important factor in the training of retarded blind. It gives perhaps the keenest pleasure of their limited lives; and as many of them have a decided talent for music, they can attain a proficiency which becomes a real social asset. We teach each pupil the piano and banjo or guitar or mandolin. Their joy in recreation period is to play their instruments and sing, and they

have many calls to use their talent in religious services. Our Glee and Orchestra have given many creditable entertainments assisted by our own readers and pianists.

One of the most important factors in the training of retarded blind children is time — time to build

and still another trains poor little fingers to find holes in the board and insert pegs in them to form Braille letters, or our teachers all work at all these things.

Can a child learn all of this at one time? How long does it take? It depends upon the physical condi-



Out door class.

them up physically; time to teach all the things the child supposed he could not be taught; time to change mental habits, and time to teach weak fingers "to see".

Each teacher works at this task in a different way. One teaches bathing and dressing, another eating, another modeling, another weaving,

tion and previous environment of the child. If he has been frightened or ridiculed it will take months.

Just as soon as he has learned one step he is urged to take another. Braille characters on cubes are to be discovered and placed in squares on the arithmetic slate; weak fingers are taught to play piano and type-



Feeding the chickens.

writer keys in proper order, and the beginnings of bed-making and basketry are mastered. Then comes the tea-towel and the silver, the chair and the duster, the mandolin and the plectrum.

And while his fingers are being trained in this way, he is being built up physically. He is learning history, grammar, geography and arithmetic, although he may not recognize his lessons as such. He has not yet learned to read for himself, as learning to read is a slow, wearisome task; yet we persist, for the blind person who can read can always get books and use his mind.

Writing Braille is very difficult, especially for the child who has suffered from malnutrition. In fact, in all this preliminary work there is too much tax on the nervous system for the child to advance much in this academic work.

We must keep up his physical stamina with the steady advance in hand and brain development, and in time he will be ready to absorb the regular academic work. You can set no age limit to his development. The retarded blind child will develop more after he is sixteen than before. Then, while he is devoting his energy in academic work, he is grounding himself in caning, weav-

ing and basketry, or whatever vocation he is able to follow, and learning self dependence.

Here are a few of our individual problems, and how we have solved them.

John came to us at the age of twelve so undernourished that he looked like a child of seven and his entire body twitched continually in sympathy with his twitching eyes. Ten years later he was muscularly well developed. He had not only learned to read and write Braille but he had learned to read large ink print. He is an excellent weaver, caner, basket maker and leather worker. He can cook, work in the laundry, wash the cars, take care of the chickens, mow the lawns, take care of the children, the screens, the faucets, etc.—all the little jobs for which an able man is needed in a home. He is our right hand man

in our school, dependable and upright.

Mary came to us at the age of seventeen, fully convinced that she never would be able to do anything. Although she had been unable to read, a year later she was reading in our school entertainments. Today she, too, is an assistant in our school, assuming responsibility in the home with housework and children, ably assisting in workshop, and adding to our social life with her music and real graciousness.

Let me cite a case or two of the younger pupils : Harvey, aged seven, who weighed thirty-two and a half pounds and did not know he had feet, his mode of navigation being sliding on the floor, propelling himself with his hands. In ten months he gained six pounds and was taking a few steps alone.

And there is Roger, aged nine,



Leather workers.

who gained ten pounds in ten months and was cured of a serious skin condition due to malnutrition. We were told that he would never be able to feed himself, and eight months later his father exclaimed in our dining room, as he watched his son eat: "Why you are feeding yourself! Oh-Boy! you can feed yourself! "

Almost every guest who comes to the Royer-Greaves School and sees our pupils and teachers working together ask the same question: "It requires a great deal of patience to do this work, does it not?" My answer is: "It does. But it requires more ingenuity". These are two of the requisites of our teachers, but there are others. One must have keen insight to appreciate the background of these pupils. If we cannot put ourselves in the place of our pupils and get their viewpoint, we do not know how or where to begin. The child cannot come to us, we must go to him just where he is.

Each child is an individual, alone, and almost devoid of contacts with the world outside himself. Blindness cuts a child off from the things outside its reach, and few parents think it kind or necessary to make their blind child have contacts other than those he can get through his ears. Much ingenuity is required to interest the blind child in other contacts, and to arouse his curiosity so that he will not become fatigued or discouraged.

Charles W. Emerson says: "The teacher must remember that he has a three-fold being to develop: a mind, a body and a spirit. To create a normal individual there must be the balanced development of these three". Particularly in our work is it essential that the teacher be able to do more for the child than to give him psychological tests or teach him the "Three R's".

The teacher must have high ideals which will give vitality to his work—ideals of what his pupil would be were he a normal child—ideals so strong that they will help him to raise that pupil to his ideal. Especially must his ideals of spiritual development lead him in his contacts with his older pupils, if they are to meet life victoriously.

He must have faith—infinite faith in the child—or he will hamper his growth. Most of all, the teacher must have love—love for this particular kind of work and for each individual pupil. No child is more sensitive to the sound of voice or touch of hand than is the blind child; and the person who does not have a compelling love should never enter upon this work.

So when you ask: "Does it require patience for this work?" I say: "Yes, and ingenuity and faith and love and life-giving ideals". It is because my teachers have these that we are doing what we are for the pupils at Royer-Greaves.

BLIND WOMEN FIND THEIR SIGHT

By PAULETTE POMMIER (*)

Director-Founder of "Eves for All"
President of the Committee for the Support of the Organization.

In the course of centuries a blind woman remained doomed to paralyzing apathy for a very long time, which destroys all effort to aspire to a happier fate. Even at the beginning of this century she resigned herself to the current opinion that she must live apart from society and be condemned to celibacy. The mere idea of founding a family of her own would never have entered her head. Her comical dress gave her the appearance of a being of indefinite sex, coquetry seemed to her to be heresy and she would never have dared enquire about the fashion of the day to follow it even in the slightest degree.

At school the blind girl only acquired a rudimentary instruction, which usually left her ignorant about the realities of life; for instance a grown girl of sixteen, with a pitiful innocence for her age, was still convinced that children were born under cabbages!

With very rare exceptions a blind girl rarely allowed thoughts of love and tenderness to have a place in her heart. It seemed to

her impossible that one of the opposite sex could ever notice her or respond to her inclination.

To-day everything has changed. Not satisfied with the education which she receives at Institutions for the Blind (which nevertheless have become very modernized) the blind girl follows together with sighted students, lectures and public courses of study under eminent professors; she attends the university and it is there that her life becomes transformed and more normal and that her mind, awakening to curiosity, becomes extraordinarily animated, beautified and enriched with new aspirations, as knowledge acquired through tenacity, becomes clear and formed.

The state of blindness does not imply paralysis or even the weakening of mental faculties, or inertia of thought. On the contrary, the blind girl often proves herself to be superior in intelligence to her sighted sisters, attending the same classes and doing the same studies.

A university Principal one day asked a young blind girl, not without a touch of pity: "Do you really gain by these lectures?"

(*) Blind.

"Certainly, I assure you that my brain works very well and I thank you for your interest".

This proud response shows plainly that nowadays the blind woman is fully conscious of her moral and intellectual value.

Even if blind women may distinguish themselves in letters (there are some who have their degree in foreign languages as well as in their mother tongue), in law and in art, medicine, on the contrary, is prohibited them; not entirely so as there exist excellent nurse-masseuses with State diplomas.

It is especially in social life that the blind woman finds the most noteworthy change. Thanks to studies outside of the special Institutions she is influenced by social progress from early youth. Associating closely with the sighted world she has the same desires and aspirations. With an energetic impulse towards the improvement of conditions of life, the blind girl shakes off time-worn prejudice which has hitherto impeded the development of her faculties. Moreover it is a point of honor with her to overcome it around her, striving to prove that, with the exception of sight, there is no other difference between her and other girls. Difficulties which she encounters on her way do not discourage but rather serve to stimulate her, for obstacles strengthen her energy and victory always comes to reward her indomitable will to gain it at all costs. Her untiring efforts surmount all resistance.

The blind woman has made enormous progress in every domain, particularly in the last ten years. Knowledge has modified her mentality and she can now be considered a normal person, in no way resembling the pitiful being which she formerly was.

Braille libraries, with their abundant supply of good literature, contribute largely in rehabilitating her into the world of the seeing. Becoming more exacting, the blind woman desires, besides books, newspapers which keep her in touch with current affairs—something which is not merely a collection of stories chosen in consideration of her infirmity, but newspapers such as her sighted sisters read and which enable her to forget that she cannot see.

As she wishes to look well, to inspire confidence, to make a favorable impression through her appearance, she takes as much care of her outward appearance as of her intellectual culture. Her lack of sight, however, prevents her from imitating and copying the styles of dress which are worn around her every season, yet she has a horror of appearing ridiculous. How useful it is to be able to look at a fashion book! It can even be said to be a necessity, although such a care may be considered frivolous by gloomy minds.

The lack of real women's journals for blind women presented a necessity, which should, by right, have been supplied sooner. We possessed three magazines for women—religious pamphlets or magazines of Associations. Then the essentially feminine magazine "Eyes for All" came into being. As I had once belonged to the world of the seeing I felt more than anyone the necessity of this creation. In establishing this magazine I realized all the services which it might render to my afflicted fellow-beings, and I put my whole heart into the task. So "Eyes for All" was founded and was welcomed with real enthusiasm from its very inception.

As we have already mentioned, "Eyes for All" is an essentially feminine magazine and it is no exaggeration to state that it is unequalled in the world. So blind French women may well feel privileged to have such a magazine at their disposal, unique in Braille publications, among which, it must be admitted, there are publications of real worth.

"Eyes for All" offers its readers everything of interest to a woman. Every number contains a social talk in which current problems, questions dealing with the domain of social life and subjects concerned directly with the emancipation of women and their improvement are discussed. There is no phase of moral or material progress, of amelioration or of pleasing transformation which is not immediately imparted to the subscribers of "Eyes for All" who, in spite of an infirmity which might condemn them to deplorable ignorance are, however, as well informed as other women.

These social talks, the subjects of which are always carefully chosen, are of high standard, yet do not exclude the friendly graciousness required in feminine conversation, and often contain useful advice, which is deeply appreciated by those to whom it is addressed. These talks are followed by notes on fashion which are very popular as can be imagined.

Fashion notes for blind women! How paradoxical this may appear at first sight, as it is usually taken for granted that these unfortunate beings should not concern themselves with matters of dress and they are frequently advised to disdain everything to do with coquetry. Yet, on reflection, one can realize that this fashion paper has come just in time to help a large

number of women who are required to dress not only decently but stylishly. No badly-dressed woman is agreeable to look at certainly but when a woman's profession requires her to come into daily contact with seeing people with whom she must behave as a normal person, the effect is still more disastrous; in this case the fact of knowing how to dress becomingly assumes such importance as to verge on necessity.

The music professor must make a good impression on his pupils and their families; the singer or player who appears at a concert, before any audience, or who frequents the broadcasting studios; the private teacher who must not be conspicuous in the sphere in which he moves; the masseuse whose services would not be sought if she were untidy or ridiculously out of style. Self respect demands of all women, even the blind, that they dress with taste and "Eyes for All" is there to remind its readers of that fact and to act as their guide in the matter. Does not feminine psychology aspire naturally to this search for "more attraction" in general appearance? Even to those who are cared for in homes or who are really too poor to follow these fashions themselves, it represents a window opened on to the world. Information makes them competent to enter into a conversation concerning women's styles. We have heard sighted women express astonishment to see blind women perfectly informed about current fashions. "Eyes for All" carefully eschews eccentric styles or merely quotes them as information; it wisely adheres to the classic style which the average woman is able to wear.

We have been occasionally re-

proached with encouraging the blind woman in pride and vanity when she should abound in "reserve and humility". The criticism is unjust when the aforementioned reasons are taken into consideration. Modesty, yes; but humility, no! The blind woman has become conscious of her worth and she has no sense of vanity but of proud self respect which adds to her honor.

Sewing lessons, instructing the cleverer women to perfect themselves in the art of dressmaking and lingerie find also a place in "Eyes for All". Among our subscribers we know veritable fairies who do the most delicate needlework. In a competition which we organized we were able to admire exquisite embroidery which one would never imagine possible for a blind person to do.

Our needlework page (knitting and other needlework) with clear instructions are very much coveted by manual workers—we will deal with this, in detail, later.

Blind women are very anxious to keep in touch with the theatrical world; the woman's magazine, "Eyes for All", which in fact gives eyes to those in darkness, leaves no stone unturned to satisfy their requirements in this domain. Every new theater piece is analyzed, commented upon, and discussed by the most enlightened and competent critics. The same can be said of new books and literary work, especially by women authors. They represent chosen articles written in a style which is clear and comprehensible to all.

Our medical column is written with a view to warning our readers of the dangers of such and such a malady, of caution against various ills, with detailed explanation and the treatment to be applied. Advice

in hygiene is not forgotten and we know that it is followed, as well as written instructions on physical culture, as the blind woman practises gymnastics and all sports, even swimming, with great success.

Our magazine is also read by meritorious housekeepers, excellent housewives, who are particular about the care of their homes and the excellence of their table to please their husbands and children. So in our pages we touch on culinary questions and vary them as much as possible. "Eyes for All" thinks of all. We must remember that the woman deprived of sight is well able to prepare dishes with great care and cleanliness. We know a number of blind, and even deaf-blind, who never allow others to prepare their meals.

How must such a dish or cake be prepared? Nothing is easier. "Eyes for All" is there to come to the rescue of the uninitiated, and how many have expressed their gratitude on this account! There are even students who, alas! unfavored by riches, are obliged to prepare their meals in a small attic. They often interrupt intellectual studies to attend, necessarily, to this prosaic work. One of them confided good humoredly one day: "What a bother to be obliged to prepare one's meals! Sometimes I am absorbed in working out a theme and suddenly I am obliged to break off to think of dinner and of going to buy, from the most economical source, this or that vegetable or a small portion of meat. And to prepare it all? Often it is "Eyes for All" which comes to my aid and I owe a debt of gratitude to it". It is doubtless rather material but life is imperative...

This magazine, an unheard of novelty, is a real Providence to

blind women; numerous practical recipes and advice on aid to beauty are of practical value.

A short course on the care of children adds one more item of interest to the magazine, so helpful to blind women. This course carefully advises young mothers, who are still novices in their beautiful role. Following all normal rules, the blind are no longer doomed to a solitary existence. They enter into the sacred bond of marriage which crowns their desire to found and devote themselves to a family. It is a great proof of courage and energy on the part of a girl deprived of sight to take a responsibility of which she knows or guesses the greatness. The task is heavy, obstacles numerous and difficulties enormous. Nevertheless she accepts it all with courage, preferring a hard but fruitful life to one which is sterile and empty, even if it were easier and especially more personal.

Marriages of blind women, either with blind or sighted men—the latter happens less frequently—is an everyday occurrence, notably in Algeria, where it is not unusual to meet a blind mother in the street holding in her arms her own child, tenderly cherished and which is the object of her loving care. Although living conditions are particularly bad in that country, it appears that prejudice has been overcome for a very long time and blind couples with large families no longer evoke astonishment. It is true that cases of blindness unfortunately prevail in hot countries so the proportion of these marriages is normal.

If her child is suffering, the young blind mother remembers having read in "Eyes for All" an article on children's ailments corresponding

with the symptoms in her child, so she is able to make a first diagnosis and, according to the gravity of the case, to call a doctor or not. What services this helpful, universal magazine renders to all!

It omits nothing, not even recreation, and a letterbox for readers forms a spiritual bond creating reciprocal friendliness enabling subscribers to become acquainted with one another; the letterbox provides, moreover, an opportunity to render spontaneous service to one another.

We could relate many anecdotes from our subscribers, who soon become our friends; the blind woman who suffers from excessive deafness is particularly fond of telling about her life. Terribly isolated she finds "Eyes for All" an indispensable companion for, more than another, she requires the light reflected by this beneficent magazine. As hearing offers her no distraction and conversation is very difficult for her, only reading, informative or lighter literature, sheds a light into her sad existence.

It is in the interest of the blind woman to become acquainted early in life with domestic work so that she may, one day, fill the position of wife and mother. In Norway there exist schools to prepare girls for their future work, in Holland, too, and pupils leaving these schools with diplomas are even placed as helpers in families. In Paris, a group of former pupils from our National Institute have just entered upon an interesting enterprise—that of opening a course in household training, which has already a number of pupils. "Eyes for All" heartily supports this splendid effort which does honor to its creators. Wide publicity is given the course in its pages, and encouragement given to readers to follow this very useful

enterprise, which is under the direction of competent professors.

As we are discussing blind women in general, we must not neglect one of her main activities, which is music. Up to the present our Institutions especially guide girls in this art and a large number of them, on leaving school, work with a view to obtain and do acquire their certificate which enables them to teach singing in public schools. Some of them are given a position while others give private lessons with, perhaps as a supplement, a post as organist in a school, institution or church.

In the profession they succeed very well but unfortunately the present depression has affected them sadly as it has affected most people more or less. Financial sacrifices are rarely made so that a child may learn music and pupils are few. Often professors of music conduct institutes, form choirs of children and even of young men. Performances and concerts enable them to be heard at the same time as their pupils. The radio is also an outlet to be appreciated, thanks to a philanthropic society, "Radio for the Blind", which offers weekly turns to blind artists, in concerts which it organizes in State broadcasting stations. Other Associations, such as "The Union of Blind Poets and Artists", devote artistic performances to the diffusion of works by blind producers to sighted audiences; these performances are, for the greater part, presented by singers, pianists and other blind performers, who are warmly applauded by their audiences. Among blind singers there are some of great talent, whose crystal voices evoke great admiration.

Naturally "Eyes for All" encourages everything which is able to

exhibit the worth of its protégés.

"Eyes for All" was founded seven years ago and its success, far from waning, is constantly growing. At the beginning of 1937, thanks to the generosity of the American Braille Press which donated a modern and perfected printing plant, it was enabled to make an important expansion. It has moreover contributed to its usefulness by producing a magazine especially destined for manual workers, "Knitting", which according to the unanimous opinion of its subscribers, is a great boon to blind knitters. This magazine provides them with new, modern models for knitted or crochet work.

It had hardly seen daylight when blind subscribers flocked to it and although it has been in existence only one year, it has a circulation not only throughout France but also in foreign countries. "Knitting" renders precious service to all workers with clever fingers. It also organizes competitions with numerous prizes for the winners.

"Knitting" as well as "Eyes for All" is read in foreign countries; in Canada, California, Venezuela, Portugal, Poland, Sweden, Germany, Italy; we hardly consider Belgium a foreign country, where our magazine is as widely circulated as in France.

What can be said of the voluminous correspondence which makes us feel that the publication of such a magazine is well worth while, giving, as it were, eyes to those whose sight has been extinguished for so long. Touching letters come to us from all parts telling of deep gratitude, and are touching in their simplicity of expression.

One of our readers writes as follows: "While reading" "Eyes for All" I forgot for some hours that I could not see. This magazine is

a real marvel. Going through its pages one no longer feels apart from other women, one feels as if one lives just as others do. "

Another writes: " This magazine is a real ray of sunshine. Its reading matter warms our heart and comforts us; what joy to receive it and with what impatience I await it each month. Blind women owe immense gratitude to its founder. "

Yet another: " Eyes for All " illumines our way; it is like a torch guiding us towards happiness hitherto unknown. What gratitude we owe to the creators of such a publication.

How many excellent slogans have been spontaneously sent to us. " As long as " Eyes for All " illumines the shade, my sisters, we shall nevermore live in darkness "; " Eyes for All ", attractive, instructive, rejoices us the moment it arrives "; " Bright and gay will be your day, blind sisters, if you read " Eyes for All ".

It would be too huge a task to cite here all the testimonies of grati-

tude and thanks which we have received and which we still continue to receive. The slightest delay in the delivery of one of our magazines brings us a cry of protest, giving expression to impatience and fear that the missing number may be lost. This is the highest compliment to our work.

The career of " Eyes for All " is pursuing its way with increasing popularity. Numbers of subscribers are added each year as the cost of ten francs (not even thirty cents) is most moderate. Its readers number over three thousand and more than six hundred thousand pages in Braille leave its press. These pages, emanating from a utilitarian work, offer ever-increasing subjects of interest.

We endeavor to devote to this strictly feminine magazine, which is a real review for the blind woman, every possible care so that it may really attain the aim we have in view—that of giving eyes to the sightless and thus to justify its title, " Eyes for All ".

TRADES FOR THE BLIND IN SWITZERLAND

By MARGARET SCHAFFER (*)

Secretary of the Bernese Association for the Blind, Berne.

I. How Blind women are spinning in Switzerland

As everywhere it is not easy to find always really lucrative work for the Blind. Basketry, brush-making, hand and machine-knitting, all these vocations bring in so little return and still many of our blind are obliged to choose these trades.

A few years ago we made another effort to find a new kind of work for our blind women. We heard that hand-weaving was the great fashion and that handspun wool was in demand for it. A long time ago we introduced weaving into some of our institutes for the Blind in Switzerland. Should we try to make a success of this craft at Berne too?—A loom is expensive and special help would always be needed for this kind of work, so we

decided to begin with spinning. The necessary material and the spinning-wheel were easy to get, and we were sure to sell our wool, as handspun wool or flax is easy to dispose of in all shops of applied-art.

Now, who could teach us to spin? We asked an old peasant's wife, the mother of one of our blind, to come and show us.

At Saas-Fee, a village high-up in the mountains of the Valais, there lives a joiner who makes these old-fashioned spinning-wheels. In a few days we had two very nice ones, prettily painted in blue, red, yellow and green, and our work began. Spinning looks ever so easy, but everything has to be learned! Either our wheels turned the wrong way, or our fingers were not quick enough—but by and by we succeeded.

*) Blind.

A blind woman takes about a month to learn spinning. The difficulty is to produce a regular thread of an even thickness. Every blind spinner must be able to spin a thick and a thin woollen thread as may be required.

And now, what shall we spin? First we thought of wool and flax spinning, but we soon saw that the latter was too long a work and badly paid. So we are spinning only natural colored sheep-wool today.

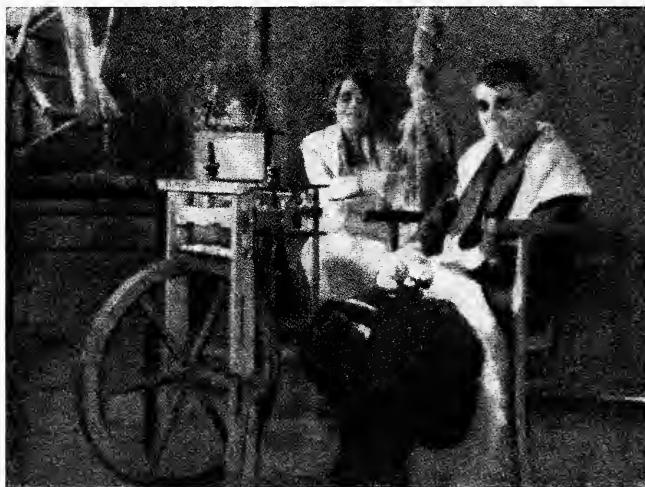
We have five different shades of brown from light to dark, three different gray and a natural white, and with these colors we are spinning four different thicknesses of wool, the finest is used for knitting, the thickest for carpet-weaving.

Very often we mix two or three colors and spin them together. Of course, handspun weaving is a speciality, and it is not bought by the ordinary tradesman; it is mostly wanted in the applied-art and knitting shops. To-day we have a large number of customers. Our blind spinners earn four to five Swiss francs a day.

We are always very happy to show our visitors the old-fashioned spinning room of our home. It looks so pleasant and homely to see these pretty spinning-wheels turning so quickly and to watch the busy fingers of our blind workers handle the wool, turning it slowly from big clean fleece into an even, smooth woollen thread. And how pretty the woven material made up



Blind girl at the spinning wheel.



Spinning wool.

of our wool looks! Nice bags, cushions, materials used for upholstery, carpets, all these things made

of it are strong and look so attractive that they surely please everyone who sees them.

II. The Blind seed-seller

My duty of visiting our protégés took me to the village of W—where I must not fail to call on blind Elizabeth, of whom I had heard so much but whom I did not know personally as she had never required any assistance from us. The blind woman's home was not difficult to find. I had only to look out for a small shop. There it was with a large letter sign "Seeds, Groceries, Cooking Fats."

I rang the bell and the blind shopkeeper appeared—a strong woman in the sixties—and inquired in a friendly manner what I required. What! The Welfare Worker for

the Blind had come from Berne to call upon her?—She was very delighted! I must come in and she would show and tell me about everything.

So this was Blind Elizabeth's shop with all its shelves, cases and sacks! The entire back wall was lined with rows of pigeonholes and in each one there was arranged, in splendid order, a mass of small packets of seeds. I wanted to see for myself whether the blind woman was able to serve her customers and to carry on a seed business, which certainly is not easy for anyone who is deprived of sight. I

asked for some purple Kale seeds. The blind woman immediately reached to the topmost row of pigeonholes, stopped at the seventh hole and from the three orderly rows of little packets she took one and handed me my purple Kale. "You see in this hole is Kale, here white sugar beet, there broccoli, in the next hole Brussel sprouts and cauliflower. Ask for anything you like and I will get it for you imme-

revenue for me as I am the only seed seller in these parts."

As we were looking round, the shop bell rang and a young woman entered. She wanted some suet. Without any difficulty the blind woman cut off a piece of suet, laid it on a piece of paper on the scales and weighed it. With one movement she took some Persil and soap from a shelf, accepted a twenty-franc note and without any hesi-



Elizabeth and her shop.

diately. I manage in this way: in Spring the Swiss Economic Society sends me a case of seeds. I then call upon my sighted niece to help me; we sort out the packages of seeds together and I arrange them on my shelves. The seeds which are delivered to me in large sacks I weigh and put into small packets myself. As you can see, I simply leave the large sacks of beans in the corner and weigh them for my customers when they require them. This seed business gives me great joy and it is the best source of

tation gave the correct change from the till.

This shop is her pride—I went into her little home and heard with amazement that the large cupboard in the living-room was used for supplies for the Red Cross, which she directs in the village. She attends to her little household quite alone and even has a lodger with whom she shares her kitchen. She cooks, washes and keeps chicken, managing without any outside help. In her free time she knits and is a keen radio fan.

Although Elizabeth was completely blind as a child she went to the village school where she naturally could only participate in oral studies. Her sensible mother treated her exactly as she did her sighted children, expected her to work and brought her up to be independent without, however, sending her to a School for the Blind. So it happened that Elizabeth had never learned Braille writing, which she often sadly misses. "I am very grateful to my mother for my strict and sensible upbringing, but if I had attended a

blind school it would have contributed largely to my independence."

My visit to the blind shopkeeper made a deep impression on me. Does it not prove that a blind person with undaunted energy is capable of helping herself; yet not every blind woman has the strength to do the same as Elizabeth. Health and circumstances play a great role in life. The blind seedseller is an encouragement to us welfare workers to help, not only the weak, but to show the strong also how to stand on their own feet.

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An Appeal:

THE DUTY OF THE JEWISH WORLD TOWARDS THEIR BLIND

By Mr. SHLOMOH DOV LONDON

Secretary of the Jewish Institute for the Blind, Jerusalem.

Statistics prove that blindness is most prevalent among the poor. Lack of hygiene or of proper care during sickness is frequently the cause of blindness in children, whose eyes are weak or who are inclined to be more near-sighted than others. In the East other factors have to be reckoned with, climate and frequent trachoma.

It is absolutely impossible to give a blind child the special necessary training even in a wealthy family, so what upbringing can a blind child expect in a family where each member must earn his daily bread? Such a child (as well as its parents) is exposed to untold misery and its life is a complete catastrophe, both mentally and physically.

A blind child requires special attention. Whereas a sighted child both consciously and unconsciously learns from mere observation and is able to correct its own conduct and movements to a certain extent, the blind child must rely completely on a teacher to observe, correct and gradually teach him everything. Can a poor, care-worn mother do this?

Every blind child must be studied individually before deciding which would be the best method of protecting his spiritual eyes from false impressions. A poor mother cannot grasp such a procedure.

Hardly anyone, other than a teacher of the blind, can understand the peculiarity of the case of a blind child; consequently such a child is either too pampered or completely neglected by its family. In both cases the foundation to prepare a child to live a normal life is destroyed and the effect on the future life of the blind child is fatal.

It is quite obvious that such a child cannot learn at home all that will enable him to live a worthy and independent life, and one can realize somewhat the significance of an Institute for the Blind both to its inmates and to their parents.

In the kindergarten the usually phlegmatic and dull child becomes active and is taught manual work. It is here that the mind of the child, dull through lack of visual impressions, is awakened and its little hands made supple through various handwork. It becomes acquainted with objects, gains steadiness and

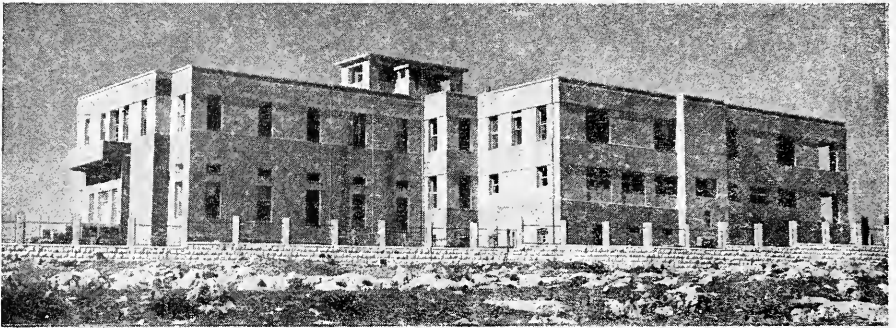
dexterity and so perceives a nearness to life which enables him to conform to his surroundings in a normal way. New life is breathed into his soul through games, songs, poetry and stories.

Most impressions are gradually made clear and accessible in this way and the foundation laid for music and handicrafts. The results are so satisfactory that the blind scholars can usually be placed on a level with the sighted.

"Question of Jewish Blind" is however capable of solution.

It is evident that the "Question of Jewish Blind" exists.

Jews live in oriental countries where eye trouble and blindness are prevalent and against which neither prophylactic nor therapeutic measures are taken. There are no Institutes for the blind at all in those countries. Moreover Jews live in Eastern and Central European countries where there are public



New building of the Jewish Institute for the Blind, Jerusalem.

The importance of a Blind Institute as a home and educational establishment has been recognized and appreciated. The erection and support of such institutes is the duty of public bodies in all civilized lands, as, thanks to the existence of such establishments, many members of the community are saved from destruction and restored to life as active, capable beings.

*
* *

If the "Jewish Question" in general presents a problem before which governments stand nonplussed, the

Homes for the Blind which are, however, either closed to the Jews or they are anything but a "Home"...

The great question arises: *What is to be done with these unfortunate people?* The unique "Jewish Institute for the Blind" which exists in Jerusalem since 1901 is surely destined to be an asylum for all the homeless blind. Yet the small Jewish population, which has suffered so much through events of the last few years, is not in the position to raise funds.

It is the duty of the Institute to constitute a central home for blind Jewish children of the entire world and so the establishment is filled to

the utmost with blind children.

It receives no subsidies either from the Government or public bodies and its revenue consists of voluntary contributions from magnanimous benefactors and legacies.

The maintenance of the status quo causes the managing director (Committee of the Jewish Community in Jerusalem) untold difficulties. To fulfill the above mentioned urgent duty it will be necessary to add a large wing to the Institute and the yearly budget will naturally show a large increase.

It is, however, possible to raise the money! If only the wealthy Jews throughout the world would generously come to our aid, the "Question of the Jewish Blind" can be solved. No civilized people on the face of the earth leaves its blind uncared for and it is more difficult for the Jewish blind than for us to find a refuge in the world, therefore it is a sacred, human and Jewish duty to provide for them. If the Jewish Home in Eretz-Israel is to be restored surely the Home for our Blind can never be lacking.

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"To own and operate and maintain, as a mode of relief and aid to the blind, an establishment or establishments in any part of the world for the providing of reading matter, music and the like in Braille, or other method, for the use of the blind of any nation or country of the world, irrespective of whether such blind are civilians or soldiers or sailors of the nations engaged in the late World War or of other nations, including, but not by way of limitation, establishments for the printing of books, magazines and other papers in Braille or other method, and for the scientific study and development of Braille and for assisting the blind in the use thereof.

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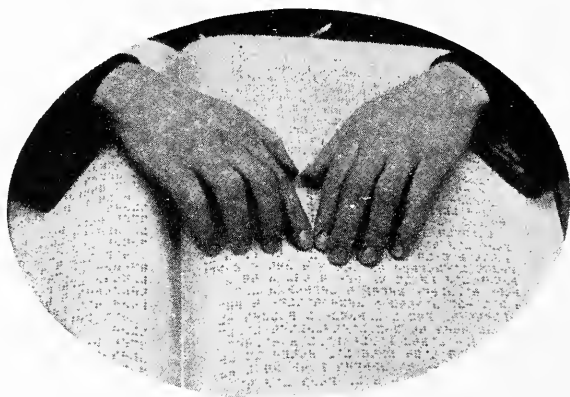
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PUBLIC WELFARE, EDUCATION AND INSTRUCTION OF THE BLIND IN ROUMANIA

By GEORGE HALAREVICI,

Professor and Director of the Institute for the Blind at Cluj

Roumania was rather late in recognizing the welfare and education of the blind to be a National problem and this is largely due to the difficult position in which our country has found herself in the course of the centuries. In the past Roumania was the rampart against which the barbarians hurtled and our people were, for a long time, obliged to be constantly armed to defend their country. They lacked the leisure to devote themselves to peace and education. Yet

for several centuries one can trace the work of welfare for the blind. The deeply religious Roumanian people have ever manifested christian charity and brotherly love towards the weak and handicapped.

A large number of our Orthodox monasteries assumed, in addition to their religious and intellectual activities, the task of caring for the weak and infirm. To enable our monasteries to continue their work of welfare and social assistance, the State made a special decree,

which was passed by the Senate in February 1937, by which many estates, of which monasteries had been dispossessed following the social law which distributed land to the agricultural population, were restored to the Church. The monasteries provided the needy, as well as the blind, with food and clothing, but they were unable to respond to their further needs because instruction and culture was then unknown to them. They had no other aid than that of religious or baronial charities. The majority of this infirm class lived in poverty and their only source of supply seemed to be found in begging.

It was only in 1863 that a voice was first raised in their behalf. Dr. Fatu of Iasi, a far-sighted and large-hearted doctor, worked out a project for the organization of a policy of reform to end the destitution of the blind by creating a special Institute for them at Iasi, where they would be taught appropriate trades. His appeal remained unheeded. In 1886, Dr. George Crainiceanu tried also to awaken public interest in the blind but his efforts were hardly more effective than those of Dr. Fatu had been.

The idea, however, was germinating as soon, Dr. I. Felix, former Sanitary Director, in his "General Report of Hygiene Among the People and Sanitary Service in Roumania 1896-1897", points out the deplorable condition of blind beggars and he recommends that an institute, destined exclusively for the blind, be created.

About this time Professor Ioan Bosneag of Cernauti held lectures at the teachers' meetings at the Assembly of Priests of Bukowina in 1887, and he urged the founding of a Blind Institute at Cernauti.

The cause of the blind, however,

found its most enthusiastic support in H.M. Queen Elizabeth. Her kind heart was filled with maternal pity for the sufferings of these unfortunate people. She understood the terrible unhappiness of the blind and the impossibility of their aspiration on a happier fate. Deeply touched by their distress she endeavored to come to their aid, yet she soon realized that the assistance she could give them would in no wise cure the ill. Queen Elizabeth knew all about the Blind Institutions abroad and she contemplated founding a special Institution at Bucarest, for she saw that "the only joy one can impart to these unhappy people is work". After attending the inauguration of the Institute for the Blind at Neuwied in 1889 her mind was made up and on her return to her country she lost no opportunity in calling the attention of her ministers to the unhappiness of the blind. Following her insistence, the Minister of Public Education created a section for blind children at the Focsani Orphanage. This section began with three blind children and was the origin of the School for the Blind. The management of it was entrusted to Mr. I.V. Tassu, who assumed the task of educating the blind and of giving them appropriate tuition.

In a short time Queen Elizabeth succeeded in arousing the interest of the Roumanian people in her "protégés". The offensive launched by the Queen against the misery of the blind enlisted a powerful following in favor of their protection and aid; soon all classes were convinced of the necessity of action in behalf of the blind. Thanks to gifts from the Queen and the Royal Family, from landowners, wealthy industrialists, the State, as well as to contributions from the more

humble citizens, enough funds were raised to erect a large establishment at Bucharest for the education, instruction and professional training of the blind. The National Exhibition at Bucharest in 1906 was, moreover, an excellent channel of propaganda for this charitable work of the great Queen.

At this Exhibition a small pavilion displayed various objects made by the blind, documentary material used for teaching them, and graphs and charts showing their life in the community. These were placed at the disposal of the Queen by the Aulic Counsellor of Vienna, Professor Alexander Mell and by Professors W. Frohneberg of Wied and Baldus of Duren; this gave the public an idea of what was to be accomplished later by Carmen Sylva. A touching request by the Queen to visitors and placed at the entrance read: "A mite for the Home of Light. With thanks from the blind. Elizabeth". It met with a large response from the hearts of all Roumanians. Money thus collected served to constitute a fund for the creation of a home, "The Queen Elizabeth Home of Light". While awaiting the realization of this home, premises at 31, Boulevard Carol I and later at 141-142, Calea Mosilor, were rented to house the blind of both sexes, to teach and aid them. On July 3, 1906, "The Queen Elizabeth Home of Light" at 31, Boulevard Carol I was inaugurated; it provided a home for eight blind people. These were taught different trades: brush, basket, carpet and chairmaking, felt slippers and knitting. A machine for printing books in relief, invented by an ingenious blind man, Theodoresco, provided the first books essential to teach reading and writing to the blind. For those with musical talent,

instrumental teaching and singing was given gratuitously by specialists. The Association, "Daily Bread", fed the blind free of cost (from August 1, 1906 to October 5, 1908).

With the Queen's consent, a gift of 500,000 lei from King Carol I enabled a large estate of more than thirty acres to be purchased in the proximity of the town in the "Vatra Luminoasa" Street, where the present "Queen Elizabeth Foundation" was erected. The "Home of Light" with all its annexes was completed in 1910. In the same year the School for the Blind at Focsani was transferred to Bucharest and so the Queen's desire to have an Institute for the Blind in the Capital was realized; three years had hardly elapsed before it was sheltering one hundred and twenty blind of both sexes. "The Home of Light" is managed by a Board of Directors consisting of seven members appointed for five years by the Ministry of Labor, Health and Social Welfare.

The "Queen Elizabeth Charitable Organization for the Welfare of the Blind" comprises to-day:

1. A School for the Blind with a Director who is a specialist in matters concerning the education of the blind.

2. A Home for the Blind. "The Queen Elizabeth Home of Light" for adult blind of both sexes.

3. "The Queen Marie Hospital" for the care of persons suffering from granular conjunctivitis. The hospital is directed by an eminent oculist who also directs the "Queen Elizabeth Home of Light".

Children of both sexes from seven to sixteen years of age are accepted at the School for the Blind at Bucharest. It comprises eight classes and the blind are given useful instruction, following a care-

fully studied program, approved by the Ministry of Education. In addition to elementary and general teaching, instrumental and theoretical music is given to pupils. Some of the most musical continue their studies at the Bucharest Academy of Music, others follow courses free of charge at the College of Bucharest.

The School can accommodate eighty blind children as boarders. The management of the boarding school, independent of the school management, is entrusted to several competent persons. The school is contingent upon the Ministry of National Education.

"The Queen Elizabeth Home of Light for the Blind" is governed by a Board of Directors. Its administration is entrusted to the Director of the Eye Hospital and is under the control of the Ministry of Labor, Health and Social Welfare, which is responsible for its upkeep.

One hundred and twenty blind of both sexes, adolescent and adult can be admitted to the Home and they are apprenticed to occupations appropriate to each case. There are various workshops and the blind are able to learn a series of trades: brushmaking, slippers, mat weaving, carpets, knitting, chair caning, making baskets of all sizes and brooms of special straw. A few years ago we had workshops for making string and for silk weaving. We tried also to train the blind to be masseurs. Near this Home there is a special printing plant for the blind, after the system of "Theodoresco". This plant has produced excellent work and, thanks to people who are interested in the cause of the blind, it is at the height of its production. There is also a very good library for the blind.

The annexation of the provinces of Transylvania, Bukowina and

Bessarabia enabled the institutions and foundations of these new territories to be united to those of the mother country in developing work for the welfare of the blind in the provinces and it has given an opportunity for a united organization throughout the country as a whole.

In Transylvania, the first Institute for the Blind was created at Cluj in 1900, after a census of blind children had been taken, which revealed a startling number (470) of blind children (of both sexes) of school age who were deprived of schooling and guidance. Hitherto adults who lacked practical education were obliged to appeal to public charity.

This Institute was created under the auspices of the town of Cluj and of the Ministry of Education, who assumed all expenses of its construction as well as its upkeep and the salaries of the staff. The special by-laws of the Institute were approved, professors and staff specialized in work for the blind were selected, and the Institute opened its doors, first in a temporary building at 24, Mijlocie Externa Street (now Boulevard Carol II) where it was located for two years. During this time the town and Ministry of Education were building a large establishment in the former Zapolya Street (now Vasile Goldis Street). The Foundation took possession of these premises at the beginning of 1902 and remained there until 1919.

During this time the Institute followed a normal development so that in 1912-1913 it had formed six classes for elementary and general teaching followed by three years of professional training in a trade: basketry, caning, brushmaking, pianotuning and knitting. Classes in handwork were organized

for young girls and instrumental music was also taught.

A school museum, amply supplied with all special material required for object lessons, provided the young blind people with the necessary formation.

The growth of education and welfare of blind children was such, that the building erected in 1913 proved to be inadequate to meet the ever-increasing demands. The premises lacked space for extension so the Board of Directors decided to create a new center in another part of the town and acquired for the sum of 96,000 crowns a large estate at 25, Boulevard Regele Carol II. The Ministry of Education donated 380,000 crowns and building was begun in 1914. The ground floor was hardly finished when work was suspended on account of war. After the dismemberment of the former Austro-Hungarian Monarchy, this Foundation returned to Roumania when Transylvania was restored to the mother country.

When the Cluj Institute for the Blind was added to the patrimony of our country, December 1, 1918, it comprised five professors and an auxiliary staff and it sheltered fifty-seven blind of both sexes. Its management was entrusted to a Council of Public Assistance; later, in compliance with existing laws, it was attached to the Sanitary Service Department under the Ministry of the Interior. Finally it came under the control of the Ministry of Labor, Health and Public Welfare and remains so to-day.

As invalids had to be cared for after the war, the premises of the Institute for the Blind were requisitioned for an orthopaedic hospital.

Another reason for the evacuation

of the blind from their home, which was their own property, was the reduced number of pupils, caused through the difficult circumstances of war, during the school year of 1920-1921 there were only twenty-seven. In the Fall of 1920 they were housed temporarily in seven rooms of the building which was formerly used as a reformatory school, just outside the town. After a year in this building they were again transferred to a country estate in the parish of Sancraiu (Province of Alba), one hundred kilometers from Cluj, which served as Institute until 1925.

In the meantime, the Roumanian State recommenced the construction at 25, Boulevard Regele Carol II at Cluj, which had been disrupted in 1914—and the Institute was completed in the winter of 1925. A great effort was required to raise the considerable sum—several million lei—to finish building as immediately following the war there were many other imperative needs. The achievement stands as a proof of the interest which the Roumanian State takes in constructive welfare work. This humanitarian monument will be an example and a witness to future generations of the spirit of sacrifice of the Roumanian people.

Reinstated at Cluj in December 1925, in its own building which houses two other welfare organizations, the Institute for the Blind was enabled to continue its work on a solid, organized basis so that it has served as a model in establishing not only the other blind institutes, but also all medical training institutions of the country.

The Cluj Institute for the Blind is a special organization with a day and boarding school for young boys. There are seven classes for

elementary and general instruction after which two or three years are devoted to an apprenticeship to a trade or to a profession appropriate to the blind. The close connection between practical and theoretical courses are of great importance for they ensure the pupils a continuation of professional formation within the school. At the age of 14 they begin to learn a trade and at the same time pursue their studies. Those who show talent for music are taught to follow it as a profession and they even study at the Academy of Music of the town.

Special programs of study are arranged; classes are held by professors specialized in the medico-pedagogical branch and methods of teaching are designed to meet the special needs of the blind. Instruction is given in religion, object lessons, exercises for the development of the senses, language, grammar, Braille reading, memorizing and improvising, Roumanian contracted Braille, Braille and Klein writing, the Hebold system, arithmetic, geometry, Roumanian and World History, natural and physico-chemical science, technology of materials and tools, hygiene, civic affairs, drawing in relief for the blind as well as Froebel handwork and modelling. Pupils follow courses in physical training, singing, harmony, instrumental music (piano, harmonium, violin, violincello, trombone, etc..). They are apprenticed to trades such as piano-tuning, brushmaking and caning. As their blindness does not debar them from taking up music as a profession they are given excellent training by able professors.

Trades are taught by trained foremen. A doctor is maintained at the Institute for the treatment

and supervision of the blind. Children who fall victim to a serious illness are cared for at the University Hospital.

A printing press, next to the Foundation, prints books in Braille dotted writing for schools for the blind in the country. During the last years the Bible (New Testament) has been printed.

Among the accomplishments of this Institute we recall that between 1922-1925 the Principal of the school, George Halarevici, and his colleagues, undertook for the first time in the history of Roumania, the education of a blind, deaf and dumb child—the results obtained were highly satisfactory.

There are two other Institutes in Transylvania, they are professional schools for adults. One at Timisoara, founded in 1906, is for men and the other at Arad, founded in 1923, is for women.

In Bukowina, the other province annexed to Roumanian territory in 1918, there is at Cernauti an Institute for the deaf and dumb. The Institute was created in 1908 as a result of active propaganda instigated by Professor Ioan Bosneag in 1887. The Society for the Welfare of the Blind and Deaf-Mutes of Bukowina constructed the Institute with the aid of the Town and the Cernauti Savings Bank, which donated to the Roumanian State in 1920 a handsome two-floor building with a large garden. So the Institute of Cernauti became a State Institution. It is organized as that of Cluj, but is under the Ministry of National Education which is responsible for its upkeep and for the maintenance of its staff.

On April 1, 1936, the Ministry of Labor, Health and Social Welfare, transferred the Home for the Blind at Ungheni to Buzau, making a

school for small blind girls, as latterly the need had been felt for a girls' school. There is attached to this Institution, under the same management, a Foundation for perfecting adults in a trade. The premises are separated. This Institution, although somewhat young, began its teaching September 15, 1937, and has two classes for little blind girls.

Adult blind of both sexes are placed in homes for the abnormal under the Ministry of Labor, Health and Public Welfare at Plevna, Balaceanca, Taraclia, Sipote, Berzovia, and in homes for the infirm at Brancoveni, Galata, and at Rachitoasa. All who are placed in these homes are impossible to educate.

The war blind

All belligerent States of the World War have manifested the deepest interest in war-blind soldiers, nor has Roumania neglected her soldiers who were deprived of sight during the hard struggle for the reconstitution of the nation. The welfare work in behalf of these brave sons blinded in war has been, and still is, the object of earnest preoccupation on the part of our civil and military authorities. This welfare work forms a distinct branch of its own and is connected with the National Association of War Wounded, Orphans and War Widows, and, through special legislation, has come under the direction of a special service of the Ministry of Labor, Health and Social Welfare. The Association of War Wounded is also interested in their behalf and one section of the Association is devoted to this branch of work. Through special legislation for war-

wounded, blind soldiers are included in the category of disabled soldiers and participate in all rights and favors which the law offers these combatants, and they receive a full invalid's pension from the State.

From the beginning of the war the Association of War Wounded, in collaboration with central authorities and other associations, created to alleviate physical and moral sufferings of war-wounded, began the re-education of blind soldiers at the military ophthalmological hospital "Oltea Doamna" at Iasi. They were immediately taught to read and write after the Braille dot system. In 1910 the Association of War Wounded succeeded, with the aid of the "Permanent Blind Relief War Fund", in acquiring a special home in Bucarest for the war blind, which served as a special school of re-education. In this home they were taught everything possible which would be useful to them. The American Braille Press, under the presidency of the philanthropist, William Nelson Cromwell of New York, who established a printing house in Paris for blind American and Allied Soldiers, directed by Mr. George L. Raverat, placed gratuitously at their disposal not only books and material for reading and writing but also typewriters, knitting machines and raw materials for the workshops. For several years after the war the American Braille Press also printed Roumanian books in Braille, also the "Revista Braille", a magazine in the Roumanian language which was supplied gratuitously to Foundations for blind children. Great work was done for the accomplishment of this charitable work by Mrs. Maria Pillat and several eminent ladies.

The Home for Blind Soldiers at

Bucharest is supplied with workshops, tools and material required for brushmaking, for making felt slippers, mat weaving, chair caning and knitting. A warwounded officer directs the home and here the war blind are enabled to learn different trades which they will be able to ply afterwards in their own workshops.

In addition to the pension which they receive from the State, their Association grants them monetary aid varying from 200 to 2000 lei per month. Moreover, many of them, particularly farm workers, have been given land to build a house (all invalids have been the recipients of parcels of land). Wood for construction and heating was given to them free of cost, farm implements, milking cows, stock for breeding; in short, everything necessary to create a home or farm.

Other war-blind have established themselves in our markets and towns where they carry on business as tobacconists, selling also newspapers and articles for smokers.

They are aided by their family in these occupations; their wives and children receive generous aid from the State. There exists even special legislation to defend their interests, to assist in placing them in various positions and to give them preferential rights. They, as well as their guides, are given free transportation on Roumanian railways and streetcars. Their Braille correspondence enjoys a large reduction of postal rates. The charge for letters and parcels up to 2 lbs. is 50 bani. The war-blind belonging to the provinces annexed to Roumania enjoy the same privileges.

During the World War, before the reunion of Transylvania, Bukowina and Bessarabia with the mother country (from 1914-1918) the war-

blind coming from the Austro-Hungarian and Russian army, especially those from Transylvania and Bukowina were re-educated in Centers for the Re-education of the War Blind at Vienna, Prague, Brno, Lwow, Budapest, Salzburg, Trieste, Zagreb, Strass and since 1917 at Timisoara.

The writer of this article, a Roumanian of an annexed province, serving at that time in the Austrian army, was, on account of his profession (medico-pedagogical professor) entrusted with the re-education of blind soldiers. As I had enjoyed the opportunity of learning by experience about organization for the welfare of the war-blind during my service at Budapest, Vienna, Lwow, Neu-Prolling and Strass, I will briefly describe what was done for soldiers of ethnical Roumanian origin from the annexed provinces.

At the beginning of the war (1914) blind soldiers were sent either to Budapest (those who came from Hungarian regiments) or to Vienna (soldiers of regiments belonging to the Austrian part of the Austro-Hungarian Monarchy). The re-education at Budapest was done in the Hungarian language and the men were extremely well treated.

Those who arrived at Vienna—the Center of re-education of soldiers from Austrian regiments (Germans, Roumanians, Poles, Ukrainians, Italians, Czechs, Croats and Slovaks) were distributed, according to their language and ethnical origin, without modifying their rights or the good treatment which was given to all. The possibility of this achievement was certainly due to the Aulic Counsellor, Alexander Mell, who directed this Center. He was a perfect philanthropist and cultured man, with a deep love for mankind and excessively tolerant.

At that time he was the only authority in this domain of welfare and education of the blind, where he justly earned world renown.

Soldiers were thus able to be re-educated, each in his mother tongue, which signified a very great advantage to them. The section of blind Italian, Polish, Croatian and Ukrainian soldiers of ethnical Roumanian origin were entrusted to the writer. I was happy to be able to speak to my war comrades of 1914-1918 at Vienna, Strass and Prolling in our Roumanian language, to be privileged to help them in time of stress and to make it possible for them to read and write in their own language.

Permission was given me to write books in relief in Roumanian, Italian, Polish and Ukrainian. They were printed at Vienna in 1915-1916 at the expense of the Institute for the Blind of Vienna, under the direction of the Aulic Counsellor, Alexander Mell. The principle on which he based his method of re-educating soldiers was extremely interesting. Expert on the subject of teaching the blind, he immediately realized the advantage of re-educating blind soldiers in the profession which they were practising before the war. Consequently, as 48 % of Austrian soldiers blinded during the war were found to be farm laborers, research was made to find out if farmers and laborers could be re-educated in their profession.

The problem in the case of soldiers of the annexed provinces was equally interesting—they were mainly agricultural workers. The first school for the re-education of blind soldiers in the domain of agriculture was created at Strass. The farm was stocked with everything necessary for agriculture, the culture of fruit trees, vines, vege-

tables, willows for the manufacture of baskets, with large and small domestic animals for breeding purposes, poultry, rabbits, bees; for learning the construction of wine cellars, wine making, drying fruit and vegetables or sterilizing them in special bottles. Experiments were most satisfactory and led to the establishment on this model of other farms, among them Timisoara, founded by the eminent philanthropist, E. Prohasca. This school ceased its activities in December 1918 and in 1921, in response to my proposal, Mr. Prohasca donated this farm to the Institute for the Blind at Timisoara. This experience, acquired by a Roumanian even far from his mother country during the war, not only rendered service to the blind soldiers of that region but has enriched the patrimony of our State. Blind Roumanian soldiers, who were the majority at the agricultural school at Strass, benefitted very largely by the training received there.

Statistics on the blind in Roumania.

The results of the last general census in 1930 have not yet been published completely, therefore the exact number of blind at the conclusion of the census is not known. According to statistics made by the Ministry of Labor, Health and Social Welfare in 1927 and published in the Ministry's official bulletin, there were in Roumania at the end of 1927 eight thousand nine hundred and six blind of both sexes, of these three hundred and fifty-six were war-blind. In that year the population was 17,000,000—so the proportion of blind at that time was 53 blind to each 100,000 inhabitants.

THE NEED FOR PUBLIC RELATIONS PROGRAMS

By F. M. LONGANECKER

Superintendent, Wisconsin School for the Blind, Janesville, Wisconsin

If one were to assume the role of an inquiring reporter, and stand on a prominent street corner and ask passers-by what they knew about blindness and the blind, I am quite sure that the amount of misinformation and lack of information would be appalling. However, upon reflection, this need not seem so strange, because after all the average person has had little contact or experience with blind children or blind adults. The total blind population in any given state is but a very small percentage of the total population. In the cases of children of school age, they constitute but a very small fraction of 1% of the total school population. It is not strange, therefore, that even people of broad training and wide experience should be almost wholly uninformed with reference to the problems affecting the education of blind children and the problems of blind adults.

Since this is the case, it would appear quite necessary that those who are in charge of or connected with work with the blind in any

way should use every reasonable and available means to see that correct and adequate information is offered to the public. In other words, it is very desirable that every such organization should have a public relations program. Sometimes the carrying out of such a program involves considerable labor and, at times, expense, but the returns undoubtedly justify the effort and the cost.

In Wisconsin, for example, it has been customary at each regular session of the legislature to present a concert and exhibit in the legislative halls. There is an interesting bit of history in connection with this project. The first session of the legislature met in January, 1850. The School for the Blind had been organized in October, 1849, just a few months before. The total school enrollment consisted of eight pupils. This group of pupils was taken before this first session of the legislature in the early days of the session. The legislature was so thoroughly impressed with what they saw and heard that they very

promptly suspended all of their newly made rules, took the school over and made it a state school at once. It thus became Wisconsin's first state school of any kind.

The State School for the Deaf followed two years later and other state educational institutions shortly thereafter, but, historically, the Wisconsin School for the Blind heads the list. Fortunately, the interest thus generated at an early day has remained down through the years, and not a little of the prosperity of the School for the Blind in Wisconsin has been due to the biennial presentation of programs before the legislature.

In these days, luncheon clubs, or service clubs as they prefer to be called, of which there is now a long list, women's clubs and other similar organizations are constantly seeking program material. Many of the leaders of the various communities are members of these clubs. The Parent-Teacher Associations are frequently in search of suitable programs dealing with educational subjects. In every school for the blind or in almost any other organization dealing with the work with the blind there are abundant and valuable resources which can be used in the preparation and in the presentation of such programs.

The modern radio also presents an excellent opportunity for publicity. Like the above-mentioned organizations, not infrequently radio stations are hard up for interesting and valuable material. Programs presented by visually handicapped persons are unique in character and make a strong popular appeal. There are so many local stations scattered throughout the country that no school for the blind needs

to go very far to make contact with a radio station. Occasionally, there are programs presented on the national hook-ups. The columns of the newspapers also are readily open to any legitimate news concerning the work and the activities of the blind, both of pupils in schools for the blind and the activities of adults.

When one surveys the whole field, it is very evident that the possibilities of getting correct information to the public are almost unlimited. However, in most instances the initiative must rest with those who are interested in the welfare of the blind. Sometimes an innate modesty or a reluctance to push one's self forward prevents the distribution of desirable information. However, no-one should permit such an attitude of mind to prevent the spreading of valuable information to the general public, of whom, after all, the blind are a part.

So many people think of the blind as a group entirely apart from society, sitting quietly off in some corner doing nothing, living an entirely sheltered life and producing no products of any value or engaging in any worthwhile activity. Of course, those of us who are connected with the work of the blind know that this is entirely false, although very often we must accept responsibility for the erroneous notions many people seem to have. If a well thought out program is carried forward it will open the way to more intelligent support of projects set up for the welfare of the blind, including schools, shops, private employment and many other similar activities.

Undoubtedly, the blind, with possibly a few exceptions, resent the misguided sympathy which not

infrequently the public is inclined to bestow upon them. What they desire and, in all justice, what they should have is an intelligent understanding, but, of course, this intelligent understanding cannot be secured until the general public has had an opportunity to acquire the truth about that portion of our population who are visually handicapped. No matter what our own personal desires may be, it seems inescapable that those who are in charge of the work with the blind, or who are in any way responsible for its management, must assume a very definite obligation for the dissemination as widely as possible of correct and dependable information about the

blind, their needs, their activities, their social and intellectual life, their desires and ambitions, and their possibilities.

There are many schools and other projects set up for the welfare of the blind which need more generous support. To increase this support, in very many cases, would not call for a very large additional sum. When once the truth is set before those who are responsible for making appropriations, and the right kind of sentiment is aroused, there is usually little difficulty in securing adequate support, and in securing this adequate support the development of sensible and efficient public relations is bound to play a very large part.

FORM FOR BEQUEST

I give and bequeath to the American Braille Press, Inc.
598, Madison Avenue, New York, N. Y., the sum of
..... Dollars to
the general use of the said corporation.

.....
(Signature)

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(Address)

THE BLIND AT HOME

By P. HENRI (*)

Professor at the National Institution for Young Blind People, Paris

(By kind permission of "Revue de France", Paris)

How do you picture a blind person in his or her home?

If you do not know the blind or if you have never read about them, put down your magazine, close your eyes for a moment and try to imagine what life can be when it is plunged into darkness.

I follow him in your thought, this handicapped, unfortunate soul, going upstairs with difficulty, leaning on the guiding arm of someone, his hand clinging to the balustrade and then I see him placed in an arm chair before the hearth or seated at table, where his meal is about to be served. Doubtless you will wonder how he can eat, cut his meat, pour out something to drink and you will admire the friendly hand which guides him in going about, spares him many a blow and helps him to dress and undress.

Such a picture has certainly not been called up in all minds and those readers who have an entirely different conception will accuse me of exaggerating the picture for the good of the cause. Yet I have good

reason to believe that I have not always been mistaken. An enquiry made in the world of the seeing several years ago, convinced me of the ignorance of the public concerning the conduct of the blind. The analysis of replies would in itself constitute a long study. In support of my statement it suffices to-day to cite several taken by chance, exclusively from replies from men so that I may not be accused of supporting a theory based on feminine impressibility.

For some, blindness is a "burden" an "endless night", it is "darkness until death". For others it is the "worst infirmity after madness", a "tomb", a "tunnel in which one is suffocated by steam", a "situation which destroys all activity", an "intolerable torment". The blind man is "a being who has lost all joy in life", "he requires constant attention", he lives "apart from the rest of the world", "he is unaware of all that is happening", "he has fallen into nothingness", he is "introverted", "suffering personified",

To the question "Would you marry someone who is blind": A

(*) Blind.

woman replied: "My means will not permit it".

Cynicism? No, merely naive sincerity. Can the idea which many still have of the blind in this 20th. century be portrayed more clearly?

One may ask, "What is the age of this fancy?" and with the poet one would be tempted to reply, "Eternity". It is true that one's conception emanates less from objective observation of an epoch than from an ancestral survival of the fear of darkness which the cave dwellers had, or the fear of celestial punishment which is the basis of the myth of Oedipus. One thing is certain viz. that this representation is quite impersonal, and makes no distinction between the person who becomes blind very young and who has been able to be educated or re-educated, and the person who has become blind later in life and whose adaptation to the new conditions of living is more or less difficult.

To this picture, conjured up the most by people who have never come into contact with the blind, or who have only met the blind people—the questionnaire shows this clearly—to this picture we will substitute another, that of the blind man who has been able to adapt himself to the life of the seeing.

The blind man in his home.

Is a man who is deprived of sight capable of filling the role of master in his house. of head of the family, of a family man?

Before answering this question it should be stated that the role of the man in his home depends largely upon his milieu, for the seeing as well as for the blind. In

one case little jobs, insignificant services, correspondence, supervision of the children's studies are the man's work; in another it is the wife who handles the hammer or the pen. With the blind it may be the same person who saws the wood and writes to the Income Tax Inspector to clear up some confusion. This distinction makes no difference. We merely wish to show that the blind person is capable of carrying on these different activities and that he carries them out very ably when occasion arises.

You imagine perhaps that the blind man appeals to others more than the seeing man does for the care of his person and clothes. If he be married or has a servant he will doubtless not reject the solicitude of an attentive wife or the services of a servant just to show that he can tie his own tie, sew on a button or clean his shoes. But what subjection and expense for his little budget if for instance, he must go to the barber three times a week to be shaved or to the manicurist to have his nails cut.

The seeing man who cannot shave without a mirror can ill understand that one can shave in the dark, forgetting that the barber, with a gesture familiar to all men, passes his hand over his clients face after finishing his work. Is not the blind man too often considered as a child who should be forbidden everything which cuts, pricks and burns? One day I was choosing some razor blades in a shop: I recall the anxiety of the salesman who could not imagine how one dared, without seeing, hold a double blade between the thumb and finger and judge its sharpness by lightly passing it

over the finger. What would he have said to see some of my comrades handle fearlessly a "cut throat razor"?

I will not enumerate all the little jobs which a blind man can do in his home, thus saving the carpenter, decorator, chimney sweep, electrician; drive in a nail, put up a clothes line, insert plugs to hold some shelves; fix up a stove and look after its upkeep; replace burnt out fuses, connect a wire to a switch, repair an electric bell, all this work can be done without the least difficulty by a blind man of average ability. I know one who, from taste or necessity, completely equipped his little house even erecting the walls, the jambs, installing a rather complicated system of electricity, replacing if necessity arose, a pane of glass. I believe the only thing he did not do was the painting and plumbing—the latter on account of his inability to handle a blow lamp. Personally, I have never bought a single radio: I have made them all myself from the old crystal set of 1920 to my present one. I am no exception, as there is a "Radio Club for the Blind of France" which in its magazine, printed in Braille, gives advice and publishes diagrams for blind amateurs. Some indeed use their ability professionally and sell apparatuses which they assemble or do repairs, so that this year the Valentin Haüy Association intends to begin a theoretical and practical course on radio electric mounting.

All this work obviously demands a minimum of ability. To carve meat in the dark, fill a glass, carry a plate straight, empty a tub without spilling water, light a cigarette, all that implies education, recourse to a thousand little technic-

alities which we shall find again when we follow the blind woman in her home. The blind "Jack-of-all-trades" must use quite a number of little processes. For him the pencil, so useful to the carpenter, is non-existent. If he wants to saw a square, he must insert a tangible trace in the wood which the saw can follow, which is not always convenient; or better still he will nail a projecting ridge of wood or a piece of material, for instance, which is a surer guide for the blade. If he wishes to make a mark for a hole on a piece of boarding, ebonite or aluminum, he makes a slight scratch which he can feel by taking off his compass obliquely. One knows that on a surface any hole smaller than 3 mm. in diameter is difficult to feel. A blind man who has bored a hole in a wall preparatory to inserting a plug or screw and who has not taken the precaution to leave the gimlet or to put a temporary nail in the hole or a match as a pilot, may have to grope about for a long time before finding the hole.

To multiply examples of this sort would be to transform this study into a course of adaptation to practical living as the blind learn it. Let it be said that where the seeing man depends upon his eye, the blind man is obliged to plan and measure. The procedure is unquestionably longer but it is none the less sure. One day a globe-trotter brought me two photographs, one Golden Temple and the other Taj-Mahal, just arrived from India; he wanted to decorate my bureau with them and save me the bother of hanging them symmetrically. He drew back, looked at the wall, climbed on some steps and it was quickly done: but, I do not know how, a

few months later, I noticed that one of these pictures was 20 cm. lower than the other: the man was astigmatical and had misjudged the infallibility of his famous glance. Mistakes of this kind are accidental, but with a rule and square in hand I have frequently discovered a difference of one or two centimetres in two meters.

Reason and inference play a large part in the matter of substitutes for the blind. Modern life demands still other aptitude. We are living in a century of written investigation, questionnaires, forms to fill, declarations, documents to sign. One must write, always write, to the lawyer, the insurance agent, manager of gas or electricity, income tax inspector, school principal etc. How is the blind man to cope with all this writing?

Fortunately there is the machine, the providential typewriter, the business machine which the blind man is able to use without any adaptation. People are sometimes amazed to see this direct use, forgetting that the typist does not look at her keyboard when she copies a text any more than the pianist when he follows his score. The term "providential" is not the proper expression as—a fact which is generally ignored—the first apparatus from which modern machines have been derived was constructed by a blind man, François Foucault, in the middle of the 19th. century. One can realize how independent typewriters have made the blind, not only from a professional—there are blind shorthand-typists—but also from a practical point of view. It is a useful act, that of devoting funds to provide the blind who are not well off, with strong and reliable machines, where the risk of a breakdown is

reduced to a minimum and where the ribbon neither slips nor twists.

The question of signature seems to be an obstacle which has loomed up in the path of the blind who live in modern society. First of all one must make a distinction between the blind man who has never been able to write and the one who has known how to write and append his signature. There is nothing to prevent the former from being taught to make a sign bearing a vague resemblance to his name, the essential quality of a signature being not legibility but identity. Then the difference between the documents to sign must be made.

To sign a will or cheque is not like signing the plumber's time sheet or the postman's book. French law, contrary to Italian law, does not contain the word "blind", and so treats him as a normal man. As to jurisprudence if I am to believe the enquiries which have been made in that domain, it admits in many cases the validity of a blind person's signature.

Moreover one does not make a will every day and the blind who have banking accounts are not numerous. It would be absurd to contest the validity of the signature of the blind in daily requirements when his janitor may sign for him for a money order or registered parcel. It would be an absurdity.

If the blind man is able to do his correspondence, thanks to his typewriter, if he can give his signature, how can he read his mail? This is apparently a great handicap, and which has proved to be an objection to intermarriage of the blind. Certainly a reading machine would be a precious complement to a typewriter. Theoretically the

problem is not beyond solution thanks to the photo-electric cell. Since the war the Press has, on several occasions, made a great to-do about certain attempts at realization of the English-optophone, French photo electrograph, American visagraph and other apparatuses of the same type. Unhappily the results of these inventions have not responded to the great hope they have awakened.

Lacking a dependable mechanical reader the blind man is obliged to have recourse to the eyes of others, which may prove very inconvenient, for instance in the case of confidential correspondence—a regular exchange of letters between a blind man and his fiancée, with his parents, or an intimate friend. The blind man teaches his correspondent Braille, I am certain that he will require less than an hour to acquire the dotted alphabet—it is so systematic and simple. Then there are unforeseen personal letters: the blind man does not live in a desert, he has relatives, children and friends. He merely requires to take some precaution, to ask the reader the postmark or the signature, and if he judges it necessary he will keep the letter to be read by a confidential reader. Moreover, if he be orderly he will immediately write a name and a date on it in Braille, which will enable him to find the letter or document again without trouble. Even if the worst were to happen and a blind person could not call upon those around him, for some good reason, he could always ask a doctor, priest or sister of mercy under the seal of secrecy, or if he live in a large town, someone from a distant district—someone indifferent.

In the course of this study we

are often able to observe that mechanical progress, instead of being complicated to the blind, proves itself helpful. The telephone is one instance—what service it renders those who are able to have one!

The radio, another modern marvel which one would not have created differently even if one had made it exclusively for the blind. The loud speaker is a newspaper to them, without help from the eyes of others, it is a concert, lecture, theatre, without leaving one's home and without the inconvenience and expense of a guide. All who could not exist without world news, without information, and in spite of appearance, the are quite as many of this sort among the blind as among the seeing, will understand me. And now the gramophone has brought the "Talking Book" to the sightless, notably to those who read too slowly with their fingers to enjoy the charm of a novel or poem.

Am I not right in asserting that the man deprived of sight is well able to lead a life at home very little different to that of a seeing man?

The blind woman at home.

A blind woman's position however is quite different. If she be unmarried there is nothing to prevent her enjoying the same independence as a man with regard to her own special ability, small domestic occupation (dress etc.), and social obligations (correspondence). But feminine activities, so called, cooking, household, care of linen, clothes, sewing and decorating—are not all these occupations denied her? Many wonder how an individual deprived of sight is able to acquire

synthetic representations. Contemporary works, particularly those of Pierre Villey, have shown the possibility of forming spatial pictures in the mind of the blind. But the psychologist has perhaps not insisted enough on the practical importance of the rapid construction of mental pictures, richer and less abstract than purely spatial pictures.

Although this is equally true both for men and women, for walking through the streets as well as in domestic activity, let us examine the problem in the case of a blind housewife.

The skilful woman will succeed in managing her house but what is it that guides her? Does she depend only on the acuteness of touch, which one recognises in the blind although individual differences are hardly recognized? Is it only the quality of speed and the adaptation of certain movements? There are people who read to perfection with their fingers yet who are otherwise notoriously awkward. Others who knit marvellously and make lace with the finest thread are dependent on others in their homes. It means, apart from reasons to which we will return, that to possess a machine and to use it are different matters.

Here is an example which came to my notice. A young convalescent child lost the screw of a pencil-sharpener in his bed. The child looks for it, his older brothers and the maid join in the hunt: none of the seeing people find the object. The blind mother comes on the scene, searches methodically and discovers the tiny screw among the scraps of wood and the crumbs of a meal. Was it chance? No. Acuteness of touch? Method—without any doubt. But above all the existence in the mother's mind

of a preperception, of an "aperception" as Herbert would have called it. Note, it is less the picture of the screw (in the visual sense of the word "picture") which belied that certain tactile-muscular element, which the expectation of a specific impression was able to discern between metal, wood or bread, the circular and crenelated shape of the head of a screw in the midst of shapeless debris.

I apologize for the dryness of this explanation, but whoever understands that the perception of a single detail is able to call up a whole, realizes at the same time how the synthetic representation, indispensable to all action on the outside world, is formed in the mind of the blind and enables them to act on the real. All the rest is merely a matter of procedure, curious but of secondary importance, as it is always very personal; what would be suitable to me would be useless to another. One, pure ambition, in order to tell the temperature of the water she has put on to boil, listens to the kettle singing until its tone denotes that it boils; another, more muscular, depends on the vibration of the handle of the casserole, or touches the top of the liquid with a light spoon. In lighting the stove it is the crackling of wood or the rush of the flame which denotes to one the moment to put on the first shovelful of coal; while the other depends upon her sense of heat as a guide. The blind are advised to wash roots before peeling them as grit is likely to trouble the finger, to cut potatoes or fruit in two before peeling them—the edge of the section affords a sure guide; to cut out the shoots before peeling, etc.

To give an idea of the activity of blind women and the methods

they employ, we cannot do better than to cite one whose case is more authentic because to blindness is added slight deafness.

"I had some linoleum laid: before this I used to wash the tiled floor but-without noticing it, I left a few damp spots; nothing escapes my notice on linoleum. For a long time, at least for six or eight years, I did my laundry: I knew from habit where the linen required an extra rubbing as my mother had taught me. I used to wash woollen garments and blankets but I was obliged to give it up on account of my health. I never attempted to iron. I always do my cooking and often make pastry; an odor is a great help to me: when I have placed a joint in the casserole the odor tells me that it is brown, I take it with my fork. and. touching it slightly with the first finger of my left hand. I can judge whether it is brown enough without burning myself. When I roast a joint in the oven I take out the roasting tin to baste it with a spoon and put it back into the oven as everyone does; I check the time it should roast, then assure myself that it is done by pricking it with a fork. I judge the thickness of the sauce with a spoon. There is nothing easier than boiling vegetables, and I know whether the water is boiling or simmering by the volume of steam.

"As to pastry, I frequently make tarts, egg and milk custards, cakes, biscuits, raisin cake or savarin etc., sugar cakes are less of a success, they require very careful cooking and I often burn them. To prepare vegetables, roots, carrots, turnips, potatoes—In the water, after peeling them, I feel with the finger and find the remains of the peeling. Cabbage, cauliflower,

certain salads which are likely to contain insects are placed in a bowl of water, after cutting off all unnecessary parts, with a handful of salt and half a glass of vinegar. I cut the salad in small pieces to be able to look over it better. In seasoning it I find it easier to measure oil and vinegar in an egg cup or small glass than with a spoon.

"For some years I have learned to make desserts. I have a very practical little device for separating the white from the yolk of eggs and can use an egg beater to make mayonnaise. I can make caramel, judging by the smell when it is cooked, but, for fear of burning myself, I only fill the mold to a certain point.

"Since 1927, I have cooked on a gas stove and have a perpetual Godin stove for heating purposes; formerly I looked after a petrol heater and a charcoal stove. At beginning I took useful note of the best way to look after my heating apparatus and then it became very simple.

"Let those who share my handicap take courage: with will and perseverance they will succeed as I have done, in requiring the minimum of help from the seeing. Sometimes I see no sighted person, other than a delivery man, for a whole week".

There are blind women who are extremely clever in one field yet who are surprised that one can venture in another, or who are frightened at a small thing: one who is accustomed to a coal fire may be afraid of gas, another may consider it unwise for a blind person to care for a child less than 20 months old; yet another who will handle a very hot iron will be very wary with pins and needles. Why are there fewer blind women

who sew and iron than who cook and wash? To say that they have not tried it or that no one has taught them is to shelve a problem. In fact, if one does not give an iron to a girl to use, one is unwillingly treating her as a child whom one protects from burning. For sewing, one clings to the idea that one must see to sew. It is not generally realized that sight is used in the main to regulate movement upon which stitches depend, that it is used at times to look over the work, but that the movements of the dressmaker become perfectly automatic and this can be acquired—perhaps more slowly, but as surely—in the dark.

In fact, some of the blind sew and carry out quite complicated work. At the 1937 Exhibition in the Pavilion of the Ile de France, there was a mural photograph portraying the various activities of the blind, thanks to Braille writing. Among others, a blind professor giving a piano lesson to a sighted child: by a happy coincidence the little girl was wearing a sailor suit cut out and sewn entirely—including the braid on the collar—by a blind mother.

Someone, seeing this same woman, who is completely blind, plying her needle remarked: "You must have to look very closely to do that work"—it is so much simpler to explain a thing away than to overcome prejudice. Before declaring that the blind cannot sew, has one tried a methodical way of teaching, beginning, for instance, to teach oversewing or hemming on cardboard with holes, such as is being done at Kindergarten? Has any attempt been made to teach darning by first initiating the blind into the principle of weaving on a small Kindergarten frame? Mass

machine sewing is done in the United States. Why can it not be done by the individual in France? A completely blind person—that is, one who has no visual perception either now or in remembrance out of the past (slight perception of light or colors), is rather exceptional. The adaptation of the blind man to the life of the sighted is largely facilitated by the phenomena of transfer; a tactile sensation is well able to call forth a visual picture. There is doubtless an aestheticism of the touch but it does not necessarily coincide with that of sight. So the blind, who happily are not grouped in a City of Darkness, are able to assimilate the concepts of the seeing if they do not wish to appear odd.

Blind women yield to this necessity very naturally and it would be a mistake to believe that all dress like school girls, that they reject coquetry, permanent waves and even cosmetics.

The touch is eminently suitable to find out the quality of material. A finger is enough to tell the difference between cotton, linen, wool, a mixture of linen and cotton, real and artificial silk, as well as between the principal kinds of weaving (linen, piqué, voile, crepe, serge, various velvets etc.). One important factor, and a delicate one too, is the construction of aesthetic pictures through the material senses. I know a woman who is successful in this.

It is a real pleasure to her to iron pure damask serviettes; she prefers to leave a window without a curtain and await an opportunity or the means of buying some silk voile curtains, not only because that material harmonizes with the velvet of her divan and is agreeably soft to the

touch, but also because she likes to drape it. Artificial silk may appear attractive in the piece to the touch, but, the experienced blind will visualize immediately through this first impression the crumpled, inelegant, ill-fitting aspect of a creased dress, whereas natural silk may be draped without leaving unsightly creases.

The question of forms presents one of the great pre-occupations in teaching the blind. Whether it be the mental contemplation of a geometric figure, from which must spring intuitively the knowledge of a new quality, or the representation of a whole set (toilet or furniture) and from which an aesthetic idea must emanate, the problem is the same viz: the construction of a synthetic picture with the aid of purely analytical quantities. The solution is also the same: the substitution of the tactile "successive" to the visual "simultaneous", to gather the quantities in sufficiently rapid time for the mind to compose them before the attention and memory has time to fail. It is purely a matter of soundness of touch and rapidity of movement. A blind woman solves this problem if, in a few rapid gestures, she is able to examine something whole: the placing of table silver, ornaments on a mantel-piece, harmony of a dress or folds of a drapery: to discover almost immediately, by a mere touch, if a button is lacking, if a lining or belt is hanging down, the velvet of the divan is straight and the cushions orderly. Whether anything is left around—what precious means of substitution!

The blind person must not only use sure and rapid movements but his gestures must be socialized. To fill a glass, carve a roast, know

what remains in a dish would be an easy matter if she could use her fingers. If some social practices which require great skill are neglected there are certain rules of hygiene and decency which must be respected if the blind do not wish to appear odd. At home she can hold a leg of a chicken with a clean serviette in one hand while she uses the knife with the other (and many seeing people do this) but how would that appear at a formal dinner party? A short-handled utensil is obviously easier to manage than a long-handled ladle: it is a question of leverage which controls position and amplifies variations. But, as another blind man remarked, to utilize a tin cup to serve soup is only practicable among intimate friends. If the tumbler is preferred by the blind to the glass on a stem, on account of its greater stability, he must nevertheless accept the cup if one meets it at a friend's table.

This presents many obligations to educators, but the blind man himself must aspire to all social customs and never relax, for fear of losing the habit, even at home. Of course there must be no exaggerating or wish to attempt the impossible: to carve a chicken in public is an art for a host or experienced butler. Moreover, if a friend comes to one's aid and offers to carve the chicken, or pour out liqueurs, why not accept the offer rather than be awkward. When one feels that one is being watched does one not lose one's calm?

The matter of color plays a large part in feminine dress and in house decorating. We must banish the opinion which attributes to the blind possibility of distinguishing color by touch, an opinion which is expressed in magazines

from time to time. No, the touch gives absolutely no indication of color. Does this mean that the domain of color is entirely closed to the blind? It is not so. Many of them visionalize, and it may be they have retained a slim vision which enables them to revive occasionally their notion of blue or red; or it may be that, to-day plunged completely into darkness, they are gifted with a tenacious memory for visual sensations. To evolve easily from that point into the field of color, the number of which are complicated by notions of importance and shade, is obviously a task. Yet I know a blind lady who, while seeking knowledge through the eyes of others, knows how to make her own choice of color. She starts with fundamental colors, red, yellow, blue and their immediate combinations violet, green, orange; she adds white and black which give her the idea of light and dark, and with this knowledge she is able to question and to direct. For instance, does she prefer periwinkle blue to duck blue?—she merely asks: “has this pattern a violet or green shade? She knows perfectly well that beige can be shaded grey, pink, orange etc., and acts accordingly. The change of fashion gives the blind woman a constant care, she questions her competent friends and discusses all their tastes, her curiosity is always alert. Can we prohibit the person who is born blind and to whom the word color is pure verbalism, pure patter, from speaking of red, blue, etc., under pretext that it means nothing to him? It would be a mistake. Let us not forget that he must live among the seeing and speak their language. To leave him ignorant that green clashes with red unless carefully

harmonized would mean exposing him to an unsightly medley of colors and contribute to his dependence. A woman born blind and in whom one has been able to instill a few simple and sure principles concerning color will show a certain initiative in choosing her clothes or furnishing her home. Does not the mathematician jungle with concepts which respond to nothing material and yet are very fertile?

Founding a family.

All the statements we have just made could apply to the case of a bachelor or a person who was already the head of a family when blindness overtook him or her. The founding of a family presents special problems, first that of marriage, then that of children.

Marriage of the blind, which is a very important question, has in fact never been the object of fierce controversy, many authors remaining silent on the subject, limiting themselves to general observations, preferring to let sleeping dogs lie. Am I not placing myself in a critical position in attempting to present proof, based upon facts, that a person deprived of sight can behave in his or her home almost like a normal being? Am I not appearing as an unconditional partisan of marriage for the blind and shall I not be accused of raising hopes, especially in young blind girls, which run the risk of being painfully disappointed? I trust that I may not be accused of systematically ignoring certain sides of the problem. There is to be considered the point of view of hygienists and of eugenists, much to the fore in Germany where National

Socialism intends to impose sterilization upon all individuals bearing germs of degeneration. In default of the legal obligation of a certificate before marriage, every blind person is under a moral obligation to obtain information as to the hereditary character or causes of his blindness. But it is not when one is about to marry that these steps have to be taken. Then it is too late and there are all sorts of reasons for not following or for unheeding the recommendations of the doctor. I am going still further: if our blind schools consider life as it is, why do they not employ a competent hygienist, who would give the pupils leaving school a medical certificate—a provision at least as useful as a school certificate.

Then there is the economic point of view. The struggle for life is hard for the blind. Alone he can manage, sometimes even brilliantly. With marriage and children there may come difficulties, poverty, the sad necessity of depending upon a seeing wife, or the none-the-less painful perspective of appealing to Charity Organizations. If both practise the same profession, teaching music for instance, in a small provincial town there is only place for one.

Is it for fear of making young blind girls think they are normal, and so awaken false hope, that in France they are rarely trained in housework? Has one never realized that housekeeping is just as useful to an unmarried woman as to a married one—and so has one not deprived several generations of blind women of their independence?

It is not sufficient for a man to earn his living to be marriageable. Is blindness able to inspire love?

It has happened but I do not think one can generalize.

I have not asked the blind of both sexes, "would you marry a blind man or woman?"—and regret it, as then we could have judged the possible number of marriages among the blind. But I put the question to 454 sighted men and to 485 sighted women of all ages and ranks, as is usual in enquiries of this sort. It is not the number of affirmatives or negatives which is interesting: it is the remarks, reasons given to justify the answer. Statistics are difficult: account must be taken of abstention, indecision, a pure and simple "no", or the conditional "no". Here are however a few figures for those who are keen on statistics. The proportion of seeing women who would consent to marry a blind man was 32% whereas only 18% of seeing men would marry a blind woman. Whereas only a third of the women's "yes" were conditional, more than half of the men's "yes" were under reserve. Doubtless this difference of treatment between men and women deprived of sight comes from the difficult role of the women in the home and it may be supposed that it would change materially if we only had a real idea of the capability of a well trained blind woman. There is a question which gives much food for thought to those who have the delicate mission of directing the education of young blind people. If it be true that the blind man or woman is able to behave almost like the sighted in their homes, the opinion of the sighted about the blind, even if erroneous, is also a fact, a social fact, which must be taken into consideration. So all attempts at emancipation of the blind in any direction will remain fruitless if

it cannot meet with a parallel effort to initiate the seeing into the life of the blind. The care of making them "marriageable" can only be an accessory matter: even the celibate can only be independent by adapting himself to ordinary life. One could argue at length on reasons as to why people accept or reject the idea of marrying a blind person. Would not a union founded solely on the "need of devoting oneself", or on "admiration", or with the idea that "the blind have a right to happiness", be fragile and would not that weariness, feared by some, soon appear? As usual we generalize for and against: the blind man is "bright", he is "thoughtful" or "sensible" or "sensitive"; he may be a "sure guide" or he may be "incapable of carrying out paternal duties", etc. The main question is that of incompatibility between two worlds—that of the seeing and that of the blind, which ends in these affirmations: "under such conditions love and happiness are impossible", "sight is necessary to love". The idea that the blind person is a "burden" and that he requires "constant care" that "one must have means to marry" is often expressed. If frequenting the active blind will end in destroying this prejudice, can we not hope that it will do the same to the "painful" impression which an empty look, an expressionless face evokes.

The arrival of children presents a new problem. Let us see what solutions a blind mother and father can find; not that such families are most numerous or that we maintain they are the best; there are good ones and doubtless there are pitiful ones, but these constitute a limited case. If inherent diffi-

culties on the arrival of children are overcome when both parents are blind how much more favorable is the position when there is one pair of eyes in the home.

First of all the baby—the most delicate little being to handle. Let us watch a blind mother with her fourth child. To fold napkins and fasten them, pin them without pricking the child by taking just the necessary thickness, put on a garment and do everything quickly while the baby is moving about is purely a matter of skill and lightness of touch. To bathe a baby—many blind make a mountain of this—yet this operation only demands an exact knowledge of movements to be made and control of one's muscles. If one can do it easily—there is no reason why many could not do the same thing.

The preparation of bottles will give an instance of methods of substitution frequently used by the blind. The measurements in relief on the bottles are of no use as they cannot see the liquid in the bottle. Fortunately there is weight to give precise information. It is enough to weigh the bottle, prepare the weight corresponding to the ration and to pour the milk or food slowly until the scales go down. In another case, instead of judging she uses a little measure for sugar, salt or any other product. The large holes of modern feeding bottles require a minimum of skill to fill from the neck of the bottle of sterilized milk or the spout of a casserole. A spoonful of flour can also be levelled in the dark. A watch with a dial in relief can be used to control the cooking. Finally no extraordinary keen sense is required to realize with a wooden spoon that some farinaceous food is

thick enough for ones requirements.

There is sickness, which means that one must merely find certain symptoms before calling a doctor and to carry out his orders after his visits. In these two ways the blind person is not helpless: He has his ears, hands and his intelligence. He cannot notice visual expression of sickness or fatigue, but a tired voice, nervousness, irritability, a difference in the usual behaviour of the child are almost infallible signs. A kiss, a hand placed on the forehead and the mother's attention is awake. I have heard it argued that a blind mother was not able to diagnose measles, but there are perhaps seeing people who have done likewise. I have had no experience with measles, I do not know whether the skin would appear different to the touch but I do know that I should always recognize erythema by the dry cracked skin, pimples by their raised surface, a scratch, a corn, or a swelling. Bath time is, from this view point, of great value to the mother. Besides, a little knowledge, just enough not to be tempted to take the place of the doctor, is very useful as a supplement: watery eyes, a running nose would decide me to consult someone about the state of the skin which might reveal measles or scarlatina. If the thermometer be lacking, the pulse, the best tangible sign, is able to attract one's attention to a feverish condition. Think of the importance which a doctor attaches to palpation and it is not surprising that a blind person can recognize otitis, mumps, the obstruction of the ganglion, etc.

To take care of a sick person is a matter of skill, hygiene, order and prudence. I know a blind woman who has nursed several

cases of otitis, cutting, preparing and applying compresses, putting a wick in the cavity of the ear, bathing the ear and applying drops of colargol in the nose. Many pharmaceutical products can be distinguished by their odor: alcohol, iodoform, ether, camphor, tolubalm etc., the shape of the bottles or of the corks is also an indication; Braille labels give a greater security. In this, as in other ways, carelessness is more to be feared than blindness. It is rather difficult to count drops without seeing as several drops may fall at the same time but it is rare that the doctor, who knows the difficulties of his client, cannot find the possibility of substituting pills, suppositories or a potion instead of drops. As for bandages, I will quote the observation of a doctor who, seeing for the first time a blind mother at work, after the second bandage said: "Madam, I will leave you to do the bandaging, you do it better than I".

Must not the education of children of blind parents suffer? There are gestures and attitudes to be corrected, the thumb in the mouth, the finger in the nose, biting the finger nails. It is to be supposed that the blind know and foresee these defects and are always alert. But it also implies example, the strict observance of their own manners, an observance made more necessary for many blind for whom spontaneous imitation plays no role and who have acquired unusual gestures. Later there is the supervision of school studies of the child. I do not see anything, save in writing and drawing, that could embarrass the blind father or mother who are often able to refer to copies in Braille of the textbooks of their children.

I have heard the remark: "Children of the blind are always sad and serious". That seems to me one of those formulas deducted from the observation of one case and raised to the dignity of a common truth. How can it be conciliated with that other fixed idea: "the blind are always gay"? I know many a mischievous little fellow who does not give the impression of being a man before his age. We must not forget that the influence of parents—no matter how great, is not unique and that the child, who can see, comes very early and very frequently under the influence of the seeing world. The question may arise as to whether children do not suffer by having physically handicapped parents. If they do, it is often the fault of the public who lack tact and circumspection "they are children of the blind man (or woman)" they say, even if they know the name of the family;—blindness is such a label that it takes the place of a uniform, of a sign or of social distinction. One speaks of "the blind" as one speaks of "the policeman", "the priest", "the grocer", or "the mayor". That word "blind" which sounds so sad, apart from the picture it calls up, evokes a painful echo in the ears of those who suffer from it.

However it may be, the blind man himself must do what he can in order not to call attention to his condition and act so that no one shall bear the direct or indirect consequences of his blindness. His children especially must not be his slaves: to disturb them constantly in their own activities, even if it be only their games, to make of them guides, messengers, readers, would be reversing roles, ceasing to be a protector to become a

protégé. If the blind man knocks against an obstacle negligently left in his way, if he breaks an object which a child has left around, he must check his first impulse of vexation and say to himself "if I could see, this disorder would be of minor importance; the annoyance is entirely my fault". There again the force of example is irresistible; if the blind man be orderly his surroundings will soon be the same; if he be active, skilful, if he has mastered his character the anomaly of blindness will rapidly cease to be noticed and will never have been noticed by the children, to whom it will appear as natural as the radio or the electric light which they have always seen. A blind man, indifferent about adapting himself, said one day: "it is useless to put signs in relief on the telephone dial; when I want to call there are always plenty of little hands ready to dial for me". Why make myself dependent upon those around us when I can do otherwise? However, an understanding collaboration can be very profitable even to the children themselves. I will not dwell on the habit of order, little attentions, and necessary services which are of weight. Intellectual formation in itself, the cultivation of the senses, the development of the sense of observation and spirit of initiative result often from it. I know children who, through their parents' blindness, have learned at six years of age to read a thermometer, which many grown up people cannot do. From useful questions of a blind mother a little girl distinguishes correctly shades of color which she would not otherwise have noticed; she becomes accustomed to read letters or to count drops of medicine, she consults a catalogue, a tele-

phone book—always, it is true,—under the direction of her mother. Is this meant by “precocious seriousness of the children of the blind” which we sometimes hear? I would rather call it “resourcefulness”.

Constant aid of a third person.

Arriving at the end of this study I do not wish to leave the impression on my readers that all is for the best in the kingdom of the blind. The paths are full of snares. One requires an often remarkable tenacity to prevent oneself from stopping half way or from receding, from being disheartened by checks, failures, and a thousand little inconveniences; but of what importance are these little troubles; a bruise, a slight burn, a broken glass, in the face of victory for independence, always relative it is true, but sufficiently real. In justification of certain allowances for assistance the constant services of a third person are called upon. Will these allowances be refused on the pretext that the blind man tends to become less dependent on his family? A distinction should be made: the large majority of blind have lost their sight at an age when it is

difficult to readapt themselves. Among others there are some who are incapable of adaptation through weakness as well as blindness. It must be remembered that success is acquired at the price of mobilizing all the faculties sensorial and mental. As to the rest, I cannot maintain that the schools, in the present state of our special teaching, are doing all they should to make their pupils “normal”. Yet should this not be the aim of education for the blind?

Obviously, if the State devotes considerable sums of money to the education of young blind people, the logical aim should be to relieve, at least partially, society from its obligations of assistance when the subjects are adults. Our French schools, in which Kindergarten, physical culture, practical training and domestic science play too small a role, do not nearly attain this aim. We must however not dissimulate—even if nothing were neglected there will remain always the factor of time: in most fields of practical activity the blind man succeeds in doing what the seeing do, but he usually works more slowly. Does this not justify certain compensation, which will always be less however than the damages imputable to blindness?

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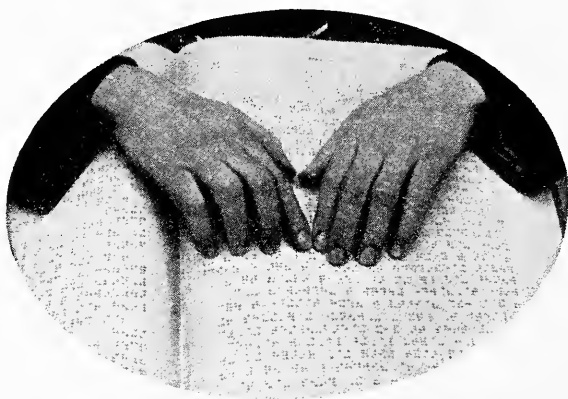
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EDITORIAL

In the struggle that France and her allies are carrying on for the defence of civilization, the modest sphere of our activity may not seem of paramount import. Yet, it is in time of distress that sympathy and friendly gestures are most welcome and appreciated.

When our organization was founded, in 1916, as an unincorporated association, its main object was of a generally humanitarian nature in respect to the blinded heroes of the war. It rendered physical help to them, raising for this purpose sums aggregating over \$2,000,000. Nearly all of this money was either directly used by our own establishments or distributed among the various training institutions created for the

benefit of these men in the United States, Great Britain, France, Belgium, Italy, Roumania, Poland and Serbia, in the form of money for their support, or raw materials for use in occupations taught them, as well as in tools and supplies.

During this period, which began during the war and continued for several years after its close, namely until 1922, relief work was directed particularly towards meeting the bodily needs of the war blind and their vocational training. These endeavors were attended with entire success. The men being equipped to re-enter the activities of life, in part by aid of their governments, were enabled in large measure to earn their living even under the

terrible handicap which war had inflicted.

The great humane work of vocational training having thus been practically completed, instead of dissolving as did nearly every other war association, we sought a new field for rendering aid and we determined that the furnishing of carefully selected literature and history books, manuals to teach trades and music, classes and books to teach the blind the reading of Braille, games, etc., was the wisest and best form of usefulness.

Thus the American Braille Press came into being as the result of the urgent need of reading matter by the men who lost their sight in the struggle to maintain liberty; but it very soon became evident that the duty to the blind was not limited to these sufferers; in short, that it extended to all the reading blind, whether they had fought in the Great War or not—there could be no distinction, and Resolutions extending the services of this organization to the civilian as well as the war blind, were duly adopted.

Trying times have come again. The war blind of 1914-1918, and particularly the French blind, have not forgotten what has been done and what is still being done for them

by the American Braille Press and their very gratitude leads them to hope that our help and assistance will again be extended, for the benefit of their fellow comrades who will be deprived of sight in the course of this war.

This is their plea:

In 1919, American friends, you helped us to restore our ruins. You rebuilt our villages and our churches, and wherever consolation was needed or distress called for relief, you were present. In this new war where ideas, principles and conception of the world are in conflict, will you not support those who have once more chosen the cause of justice and liberty, those who refuse to admit that violence must rule relations between peoples; those who believe to the end that evil must not dominate the world.

If you believe, as is borne out by the facts, that we are opposed to a reign of lies and treason; that we suffer keenly in our hearts, our minds and our bodies by this war, now only beginning and which we never desired; that with full knowledge we have accepted all that such a war implies in order that peace and equity may reign: then think of us.

We deeply regret to announce the death of Captain Edwin Wagner, President of the Association of Polish War Blind and a Deputy to the Polish Diet, who was killed with all his family during the bombardment of Warsaw.

Captain Wagner was the official delegate of the Polish Government

at the World Conference on Work for the Blind held in New York in 1931.

We also understand from reliable sources that the Printing Plant founded by the American Braille Press at Warsaw in 1931 at the "Latarnia", Zygmuntowska 9, has been completely destroyed.

Up to the time of going to press no news has been obtainable as to the fate or whereabouts of our friends Countess Benoit Tysekwicz, President of the Committee, Dr. W. Kepinski, Vice-President and Rev. M. Elizabeth Czacka, herself blind and founder of the large school and

institution for the blind at Laski, near Warsaw.

Any information that readers of this bulletin can supply concerning the above personalities will be gratefully received by the American Braille Press.

TALKING BOOKS AND INTERNATIONAL POSTAL RATES

The Postal Union Congress, recently held at Buenos Ayres, adopted proposals to admit in the international post, at the rate of postage applicable to literature for the blind, sound records (i.e. Talking Book records) intended solely for the use of the blind, provided they are sent by or addressed to an officially recognised institute for the blind, and to extend the limit of weight of packets admissible at the blind literature rate from 5 kilogrammes (11 lbs.) to 7 kilogrammes (15 lbs.).

The Congress also adopted a proposal to admit, at the rate of postage applicable to literature for the blind,

plates for embossing such literature.

These decisions will take effect on July 1st, 1940, the date on which the Postal Union Convention of Buenos Ayres will come into force. They should considerably facilitate the international interchange of Talking Books and Braille literature.

This important measure is the result of close cooperation between leading organizations for the blind in various countries, but special appreciation should be extended to the delegate of the Postmaster General in the United States and to the delegate of the French Government.

THE FRIENDLY VISITOR

By GWEN HARDIN, Supervisor,

Division for the Blind,
State Department of Social Security, Olympia, Washington.

"Man cannot live by bread alone."

Luke 4:4

Our social security laws provide for financial assistance to needy blind persons. The State of Washington is fortunate in having legislation which is sufficiently liberal to carry on a program in prevention of blindness and conservation of vision, as well as restoration of vision where it is possible. Also, within our Department of Social Security we have the opportunity to give vocational aid or training to blind persons who, if they had not been deprived of their eyesight would be taking their normal place in industry.

After approximately two years of operation of training centers, it has been possible to assist a number of blind persons to be self-supporting through home industry efforts.

Another service which can be given to the blind in the State of Washington is that of home teaching to the blind. The first responsibility of the home teacher is to assist blind persons in the enjoyment of normal living so they can go about their ordinary day-by-

day living. Home teaching service is available in the state of Washington to all blind persons, irrespective of age or financial status.

But there are characteristics of blindness which no legislation or no cash grants can alleviate. The loneliness and helplessness that too often come with blindness, are recognized as problems which a true social security program must combat. In the State of Washington, this realization has given rise to a program of friendly visiting.

Friendly visiting means exactly what the name implies. It is the friendly visitor who assumes the duties which make the blind feel that they are not forgotten. To be effective, the relationship of the friendly visitor to the person visited is simple and natural. Confidences given are treated as those received from any other friend.

The basis for successful service lies in the cooperation of the volunteer friendly visitor with the welfare department, which is charged with the responsibility of administering assistance to the blind. The staff

visitor and the volunteer visitor offer distinct types of service. The staff worker, in addition to other duties, accepts and assists in filling out applications, determines eligibility and plans with the applicant the amount which is needed for his care. The relationship is professional. The friendly visitor is not charged with the responsibility of this phase of the social security program in any way, and refers such questions to the staff worker by means of a planned report form.

The connecting link between the friendly visitor and the welfare office is the report which the friendly visitor is requested to make out and submit to the chairman of the friendly visiting committee. This report serves several valuable purposes. If friendly visiting is done through an organized group of club people, it is the friendly visitor's means of keeping her own committee chairman informed of the friendly visiting contacts made; also, it is the means of sending information to the welfare office regarding the well-being of those persons who are known to the welfare office. It enables the office to have a continuous picture of the recipient of assistance and to act directly on the report. The chairman of the friendly visiting group finds it of great value in organizing the work.

Just as there is no prescribed method for friendly visitors, so there are no age or sex limitations. Friendly visiting should not be restricted to only those receiving Public Assistance for the Blind. It is the need the blind have for normal life and normal interests that make the inclusion in the program of persons of all ages—young, middle-aged and the aged

themselves—necessary if the program is really to achieve its goal—a fair substitute for family life. Old people enjoy the company of youth as well as those of their own age, and in many cases the youthful visitor may be able to give to them a feeling of being wanted that others cannot supply. What youth can contribute to older people in the way of vivacity and sincerity should not be overlooked.

In any plan of friendly visiting, it is effective only when the assignment is fitted to the individual need. The friendly visitor has no fixed routine, but is urged to do whatever she finds necessary, just as she would for anyone in whom she has a friendly interest. There are no limitations to her services. Broadly, her goal is to assure to the blind friend a part in community life and community interests, to provide opportunities for outside activities, and to help plan and meet the small perplexing problems of everyday existence.

The friendly visitor may read to these friends when failing eyesight has deprived them of the comfort of books and magazines. She may write their letters to friends and relatives, take them for automobile rides, arrange for them to attend church or lodge, help them with their hobbies, and encourage them to develop hobbies. She may plan parties for them and assist them to mingle in normal community life. The friendly visitor, through community contacts, may give the blind new feelings of self-confidence and "belonging".

To receive a card on birthdays or holidays from a friendly visitor—to have an opportunity to go to church on Easter morning—to find that some one cares what happens to you—by these services

the friendly visitor gives to the person who is blind tangible assurance that he as an individual still counts. No legislation or monthly check can provide this feeling of inner warmth. Incidentally, the genuine responsiveness that results from such relationship more than compensates the friendly visitor for the expenditure of time in this program.

Services which the friendly visitor may render immediately to the blind person center chiefly on the following points:

- (1) Reading aloud.
- (2) Writing and reading letters, this of course presupposes the establishment of a friendly relationship with the blind person so that he will not resent an outsider reading his personal correspondence.
- (3) Assisting blind persons in getting to and from clinics for eye and other health treatment.
- (4) Taking blind persons for walks—in this connection it is important to remember that the visitor should never take the blind person's arm, but should let the blind person take the friendly visitor's arm. There is a very important psychological reaction to this which the visitor should not ignore when dealing with the blind person. Also, the blind person can better get the movement of the visitor's body and can swing along with him rather than have the feeling of being pushed or pulled along.
- (5) Friendly visitors should remember that blind people like outings and picnics as much as sighted people, but that they have less opportunity to enjoy themselves in this way. They should therefore be given these opportunities as much as possible by the friendly visitor.

Because totally blind persons must depend upon their sense of hearing they are particularly sensitive to voices. Harsh or loud voices are very wearing upon a blind person but they do receive great enjoyment from talking with persons whose voices are pleasing and well modulated.

Do not treat a blind person as though he were some unusual type of individual apart from normal human beings but treat him as you would any other person with whom you are friendly. Make an effort to instill the desire in that person's mind to become a part of the normal part of the community life rather than setting himself aside and getting into a rut by finally coming to the place where he considers himself as a different type of person just because he has been deprived of his eyesight. There is nothing that can express a right attitude better than the words of Sir Arthur Pearson:

"Happiness comes from doing, from exercising one's creative faculties, whatever they may be; and he who finds ample opportunity for fundamental expression needs no one's pity... Don't pity the blind. The don't want your pity, and they can't use it if you give it to them. There is something they want, and something for which they have a right to ask—that is, the normal spirit you are willing to extend to equals everywhere. Cooperate with the blind man, and you will both be stronger for it. Pity him, and you will both be weaker. Pity exhausts the giver and demoralizes the recipient."

SIR ARTHUR PEARSON.

If the blind person has not already adjusted himself to his blindness, the visitor should make it a special point to build word pictures of the things which he sees as they walk along. However, this should be done by casual conversation so as not to embarrass the blind person or make it apparent that an effort is made to describe interesting sights.

THE TEACHING OF MUSIC TO THE BLIND

By M. RÉMY CLAVERS, *

Professor at the National Institute for the Young Blind, Paris.

You who turn the control button of your wireless set with a mechanical gesture whilst, with your eyes, you locate the exact spot on the luminous dial where is placed the broadcasting station which you wish to hear, have you ever wondered how a blind wireless enthusiast proceeds to obtain this fine adjustment of his set? Well, if he cannot make use of what is sometimes called the "magic eye", at least he has at his disposal his "magic ear". This is so well practised as to permit of his obtaining not only the quality and intensity desired but also to recognise amongst the numerous broadcasting stations those with which he is familiar.

This spontaneous recourse to the sense of hearing we notice daily even amongst quite young blind pupils and that explains, on the one hand, the interest which our children are showing in music, and on the other hand, our anxiety to

guide them in this art whenever their aptitude reveals to us the possibility.

Moreover, is not music the language of sound? Is it not one of the most beautiful manifestations of thought, one of the most noble forms of mental activity?

One frequently meets people who prefer relative obscurity in which, they say, they more fully enjoy the audition of a musical composition. The blind, who are not disturbed by those things which attract the eye continually, concentrate all their attention on what they hear and also—I may say in passing for I shall refer to it again later—on what they touch.

The art of conveying musical knowledge to blind children does not entail the use of any special methods; I mean books on theory or other appropriate text books. Scarcely more, on commencing the study, than a slight adaptation in order to facilitate the rational use of Braille Notation together with constant exercise of the memory, the

* Blind.

important role of which will retain the attention.

The reading of music in Braille Notation, even the most complicated, presents no difficulty and more than one sighted child, refractory to reading simultaneously in two different keys, would envy the precision of our system of notation.

Child musicians, do not complain. You play spontaneously that which you read, sometimes with difficulty, whereas your young blind friends, obliged to read with their fingers, can only play what they have committed to memory. Our young pianists read the score with one hand and play it with the other and, thus, only have recourse to their memory, which is sometimes uncertain, in order to assemble the two hands. As for the instrumentalists, violinists for example, any playing is impossible to them without the help of the memory.

Here it is necessary to observe that as our children cannot learn as much music as sighted children can read, we choose those musical scores which offer the highest technical interest, and of which the assimilation by the memory is considered to be easily accessible to young brains. Moreover we frequently superintend the work of our pupils to whom we prefer to give shorter lessons in order to guide them constantly.

One can easily conceive, under such conditions, that the memory of the blind, cultivated from the outset of their musical studies, develops prodigiously and acquires a confidence which is sometimes astonishing. One of our prominent pupils, at the time only twenty years of age, took part in a competition for piano-playing the test for which was to produce a list of twenty-five

pieces, from which the judges chose those which they desired to hear immediately. The list submitted by this candidate comprised about one hundred and forty pieces. I believe that this teacher actually advised him to eliminate a certain number which he judged superfluous fearing no doubt that the judges would not have the patience to examine completely such a long list.

It is a known fact that the playing of keyboard instruments, as well as string instruments, requires considerable manual skill. In many cases of sighted students visual control lends security and confidence to the movements; the blind rely on the touch. But that is not always sufficient; it is necessary that our children acquire little by little an exact notion of distances, whether on the keyboard, or for the direction of the bow.

Let me cite an example: Young pianists who can see are sometimes tempted to watch not only the keyboard, but also their fingers at the moment when they press the keys: this denotes, in the culprits, a lack of touch confidence. Our children have not the facility of this visual control which is as harmful as it is easy. At the commencement the less clever pupils are lacking in assurance and show a tendency to fidget; later, and little by little, with the help of the will, a knowledge of the keyboard is conveyed to their hands, intervals are exactly conceived and soon we see their efforts rewarded. It must be acknowledged that certain children, naturally dexterous with their hands, acquire ease and assurance without difficulty.

What is this element of confidence which supports and encourages our pupils in their efforts? It is the teaching which they receive

from a professor who is himself blind, who has practised for himself the methods which he recommends, having surmounted all similar difficulties and finding himself in consequence better able than anybody to appreciate the reactions of the pupil confided to him. In addition, there is the reasoning of the child which is just about this—"Why should I not do as well as my teacher has done? he does not see any more than I do."

I cannot attempt to explain in detail all our particular methods. If it is a matter of a piano lesson, in the course of which we must show the pupil how his hand should be placed, how he should perform movements of the wrist and forearm, then the child is encouraged to touch our arm or hand; we also teach him to touch in a suitable manner and I mean by that to touch lightly but firmly.

If it is a matter of demonstrating to a child who is commencing to study the violin how to hold his bow, the surest method is to make him touch our hand arranged in a suitable manner to hold the bow and to ensure above everything else that the pupil realizes the position of the fingers. It goes without saying that in the course of lessons we proceed in a similar way in all cases where it would suffice, when sitting down to the keyboard or taking up an instrument, to say to a sighted pupil: "Look, this is how you should proceed".

Amongst orchestral instruments, the harp is perhaps the only one which does not seem easily accessible to the blind. Yet it is not certain that the rare trials which have been made are conclusive.

As for wind instruments, they have been taught regularly, often with success, until considerations of

a practical nature caused the cessation of classes for wood and brass instruments, a few years ago.

The instruction which our children are actually receiving comprises chiefly: the piano which is, if I may say so, the instrumental basis; the organ, to which I shall presently give the important place which it its due. Amongst orchestral instruments, the violin and also the 'cello.

As soon as their knowledge of tonic sol-fa appears to be sufficiently advanced, students commence the study of harmony which is as indispensable to improvisation at the organ as it is to musical composition. This preparatory work completed, our young folks enter the organ class and, as is probably well known, the most capable of them will seek at the Paris Conservatoire the consecration of their assiduous work as well as their talent.

At the close of the school year, the examinations for the advanced classes of music, are judged by Professors at the Conservatoire who do not dissimulate the interest they take in our work and the results obtained. It is not a rare occurrence that one of our pupils sits for the examinations, with equal success, in piano, string instrument, organ and composition.

The well-earned reputation which blind organists enjoy, in Paris as well as the provinces, is due largely to their profound knowledge of Gregorian music as well as to their dilligent attendance at religious services sung by themselves and accompanied on the organ by each of them in turn. This directed training, if I may express myself thus, ensures for our future organists and precentors or leaders a large measure of professional security. At the principal religious fêtes,

the works of both ancient and modern composers, rendered by the mixed choir thus constituted, enhances the musical culture of these young artists. At our quarterly concerts the choir also renders secular compositions taken from various periods of musical art.

Since I have mentioned concerts I would like to add that the class for string orchestra also has its place in these auditions.

Finally, we endeavor to ensure that our older pupils benefit, as far as possible, by the numerous musical manifestations of which Paris is the center; gramophone records and the radio play an important part in the completion of this training.

To close this short exposé of our musical training, I would point out that, during their last years of study, our young folks, after being taught the musical notation used by sighted people, which until then has been of no use to them, are practised, under the guidance of a professor, in the art of teaching the piano or violin to sighted children. These young pupil-teachers thus acquire confidence and have every facility for putting into practice the advice which is given to them.

Some of our pupils sit for the examination to qualify them for the certificate of aptitude for the teaching of singing, which, later on, will permit them to teach in scholastic institutions both official and private.

In the course of this brief exposé one will have been able to judge that nothing is neglected which could stimulate their ardour and to sustain our young people in their

efforts to utilise their talents to the best advantage.

In conclusion I should have liked to mention the numerous successes obtained at the Conservatoire by the blind, notably during the last half-century. The limited space at my disposal obliges me, with regret, to refer to three artists only.

Let me evoke first of all the memory of the Master, Louis Vierne, suddenly wrested from his art in the tragic circumstances which the entire musical press related. Vierne was a brilliant scholar at the Institution Nationale de Paris and the eminent position which he occupied as organist, professor and composer, did not prevent his acknowledging the merits of the teaching he received at our school to which he always remained profoundly devoted.

Following the example of the most famous Masters, André Marchal, organist at the church of St. Germain des Prés, Paris, and professor at the Institution Nationale de Paris, has, for the second time, in the course of an important series of concerts in America, enhanced the prestige of the French Organ School.

Finally, an unprecedented success, M. Gaston Litaize, was awarded in July last, the second Grand Prix de Rome. Following on many awards from the Conservatoire, this new achievement, due to incessant effort seconded by an indomitable will, does great honor to this young artist and proves once again that blindness cannot impede the realisation of the highest ambitions of human thought.

“WHITE CANES”

UNIVERSAL MEANS OF PROTECTION FOR THE BLIND

By PAUL GUINOT*

President of the Fédération Nationale des Aveugles Civils, Paris.

Many problems concerning the blind are at present under discussion. That of their protection on the public highway is daily attracting more attention and a certain amount of research has recently been devoted to the subject.

The primary object of the instigators was to facilitate the circulation of the blind on the roadway and to protect them from accidents.

There is a moral and psychological side to the question, which we believe to be more important than any other and we venture to put forward some suggestions which we believe to be good.

* * *

Primarily let us note that the suggestions already presented for drawing attention to the blind on

the public highway have given rise, among the blind, to objections which we cannot ignore.

Obviously, all blind people desire to be protected against obstacles and difficulties on the road, and to be able to move about with ease in the crowd of passers-by, to circulate without danger; but there are some who have an intense dislike to attracting public attention. Many prefer to follow their path unostentatiously, pass unnoticed and dissimulate their infirmity.

For some, the revelation of their physical inferiority is an acute source of suffering. We know others to whom this appears in the light of a moral degradation; a loss of social prestige.

There are exceptions to all rules. These are obviously exceptions, but they serve to support this observation: the wearing of a distinctive insignia for the blind is a measure which will never receive unanimous approval. And that brings us back

* Blind.

to the only problem to be solved: simply "The Protection of the Blind".

* *

One fact holds our attention. To assure bodily security in the milieu in which he moves, even when this latter is familiar to him, the blind man discovered long ago the most simple and the surest means.

To explore the ground on which he is walking, clear his way and avoid obstacles, the blind person makes use of the most ordinary object possible: that is a cane.

Rudimentary or elaborate, the cane is universally adopted by all non-seeing people as a first means of protection.

Even when he carries an armlet or placard to call attention to himself, the blind man still makes use of his cane as a means of guarantee against the dangers of obscurity. Thanks to it his horizon widens, the veil is torn, the prison opens. It is no longer the legendary sign of compassion, it is an instrument of physical independence. But to turn it into a symbol of social emancipation needed but a thought. A French woman, a woman of heart, initiated the idea with as much appropriateness as delicacy.

Eight years ago, as a symbol of light, the white cane entered the twilight of the blind as a new star appears on the firmament.

With one accord, all the French blind blessed it as the precursor of their freedom in the world.

Since then it has crossed frontiers and oceans and conquered continents.

Furthermore, thousands of men who were not aware of our existence, neglected us, disdained us perhaps,

have learned to know us. Having noticed us they have sought to understand us. Little by little, a feeling of solicitude has replaced in their minds a feeling of detestable pity.

Render unto Caesar that which is Caesar's. Thanks to the good genius of Mademoiselle Guilly d'Herbement, another step forward has been accomplished in the world, of which the blind are the beneficiaries.

* *

Why is it that the noblest sentiments require to be cultivated periodically, in the same way as the domestic plants, each Spring, have need to be fertilized?

While still evoking sympathy in the highest degree, the white cane of the blind already begins to pass unnoticed on the sidewalk, where the crowd hastens about its pursuits of business and pleasure.

It would soon become a matter of indifference to the generations which did not witness its inception, if we could not preserve its character of novelty, if we were not able to reproduce from time to time the miracle of its creation.

It is to this object that since 1935 the Fédération Nationale des Aveugles Français has devoted its attention.

On its initiative the French Government, in 1937, authorized the organization of the first White Cane Day.

The manifestation consists, throughout the country, of the sale of miniature white canes. The proceeds are destined to finance the budgets of all the blind organizations adhering to the central committee, under whose authority the event is

arranged. Thus, periodically, in a symbolic manifestation, the White Cane of the Blind is brought prominently to the fore, and revived in the minds of the public.

*
* *

But, one will say, all this is only of a material order, sentimental at the most.

In fact, in the eyes of the man in the street, the sale of badges has little signification beyond that of a collection for the benefit of some good work.

Nevertheless, it is from a moral point of view that the National White Cane Day presents its real interest.

Who will maintain that the offer to passers-by, by an accredited representative, of a symbolic badge, is not a form of publicity for the institution for the benefit of which it is effected? And who will deny that the donation tendered is not spontaneously inspired by it. The psychological factor appears here forcibly.

For intelligent and farseeing welfare workers for the blind, the National White Cane Day assumes its real significance. It is not only a lucrative manifestation for the budgets of the institutions. It is a work of education and a means of bringing it before the public.

How many people to whom blindness always has its appeal but whose modest means do not permit of philanthropy, would be deprived of aiding the blind if, on a certain day, the purchase of a miniature white cane did not give them an opportunity of making a generous gesture? Therefore, thanks to this National Day, the whole country assists in the

resurrection of the magic white stick and contributes to the work of redemption undertaken for those of its children whom darkness holds in slavery.

*
* *

Bearer of light in the path of the blind where, since 1931, it has shed its benevolent radiance, the white cane now becomes one of the emblems of solidarity.

Why should we not forthwith incorporate it in a coat-of-arms for international welfare work for the blind?

Not only on a national basis but also on a universal one, two incentives prompt us in this task.

First, the necessity for reserving the use of the White Cane to blind persons exclusively. Second, the opportunity of utilizing the National White Cane Days as a means of coordination and cooperation between the blind welfare institutions.

On the first point, it will suffice to note that the unrestricted purchase of white canes from the shops would permit of anybody securing such advantages of the public highway as ought to be reserved for the blind. A regulation to this effect should be secured with the least possible delay.

On the second point it is also superfluous to elaborate to any extent.

A determined effort should be made to establish an entente cordiale between institutions throughout the world. Already in 1931, on the initiative of the American Braille Press, the International Conference held at New York proposed the creation of a world council to this end. But the idea was not yet ripe.

The difficulties which arose at that time concerning the organization of this world council have now disappeared and, further, the endowment of an international organization may now be found.

There is indeed no reason why, in all countries as in France, the "white cane" insignia should not be utilized as a means of financing the budget of the local institutions.

A small levy on the proceeds of the National White Cane Day would suffice to sustain the funds of an international council having for its object the coordination and development of public and private welfare work for the blind.

Interested as they are in the successful issue of such an enterprise, the unions of the blind in each country should find it an easy task to take the necessary initiative.

As promoter, at the New York Congress, of an International Feder-

ation of Unions for the Blind, I cannot over-emphasize the advice given at that time that the Unions should give proof of their faculties of realization and of their spirit of cooperation.

* * *

As always, the sceptical will not fail to say that this is but a vision. Yet, I remain convinced that the adoption of the White Cane as an international badge for the blind could materially help their cause.

May all those who are today interested in the welfare of the blind throughout the world contribute to making the White Cane a symbol of light for eyes that are closed, a reminder for eyes that can see, and an emblem of social uplift as well as a means of protection for the blind of the world.

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SIMULATION OF BAD SIGHT IN CHILDREN

By Doctor RENÉ BRÉHAT

In the course of thirteen years of ophthalmic practice I have noticed about fifteen cases of simulation of bad sight in children—and still another today which may be added to this anthology of infantile mythomania.

This visual pretence is somewhat curious and is very characteristic. It requires the knowledge and attention—not only of the eye-specialists, who have certainly met with and checked it—but also that of child specialists, general practitioners, those responsible for the education of children and, more generally, everybody interested in psychology.

The narrative seldom varies.

"I have brought my child to you, Doctor, he cannot see in class."

The pupil is placed on a chair at five metres from the character board. The large letters are read eagerly. *Suddenly*, about half-way down the board, *after a furtive glance towards the doctor*, the child refuses point-blank to continue the reading.

"I cannot see any more Sir."

This furtive glance, this categorical breaking away, form two suppositions. You have a third. In recommencing (the child has already forgotten), the break-away, though

remaining quite decided, does not happen at the same line on the board.

You go into the dark-room, test with instruments, the examination of their depths reveals that the eyes are perfectly normal. You return to the character board. Without a word you adjust a trial frame on the nose of the child. Impressively you wipe a *plain* glass which you place before the right eye, and then another glass, also plain, which you place before the left eye. Then, brusquely and in a commanding yet negligent manner, you exclaim:

"Now that you have glasses, read."

The child reads *everything* precipitately.

.....

Age of the child: 9 to 14 years. At an early school age, the case is exceptional; older it is rare.

Sex of the child: no galantry here; records speak for themselves; I endorse the opinion of M. Guérin and M. Liège; nine times in ten, feminine; therefrom you may draw your own conclusions. I leave you to them.

The child is pretending. Why? Let us make some hypotheses.

Here we are rather outside the usual cases of ocular simulation

where injured people and those drawing pensions seek to deceive for financial gain.

Is it *laziness*? I do not think so, for in that case the simulator would continue to say: "I cannot see"—even with glasses.

A child simulates for love of the art: essential *lie*. To make herself interesting; to be made a fuss of: *vanity*. To have glasses like so-and-so, one of her comrades: *envy*. To be more pleasingly in the fashion: *affectation* (modern affectation, for I should be very curious to know if my fellow-occulists of long experience met with similar cases thirty years ago?).

These are my hypotheses. This is how I try to explain them. I do not affirm anything. The soul of the child, especially when feminine, is so very complex!...

.....
The child is simulating. Line of conduct? There are two ways of proceeding.

First method (I used to practise it formerly) ; the truth.

"Madame, your little girl is lying. She sees perfectly. She has no need of glasses. Pay my fee and depart in peace without going near the chemist or the optician.

The reactions of the mothers were varied. The woman of the modest classes promptly scolded her offspring and, when opening her purse, often gave her a covert smack. The fashionable woman (nuance) pursed her lips; secretly vexed that I suspected her progeny of so much baseness or that I had dared to inform her of my discovery. Thereupon the family ceased to be my patients.

The reaction of the child: sulky silence. Away from your influence the duplicity is very likely to be continued. Such characters are so

formed that the pupil will persist in this pretence, more often accentuating it from resentment.

Second Method (the one I now employ): meet guile with guile.

"Madame, it is very trifling... a passing weakness... As you observe for yourself, the child can see with the aid of slightly corrective glasses... is that not so, young lady? (immediate acquiescence)... moreover it is probable that we will soon be able to dispense with the glasses... Come back and see me again in about four or six months.

Two convex glasses of one half diopter (which facilitate adaptation) or two neutral glasses... Six months later, the little girl who wanted glasses no longer wants them. She will be tired of the thing which she formerly coveted. Possession dulls desire. The optical toy once obtained soon loses its glamour, becomes heavier and heavier on her nose, will be abandoned, devoid of all fascination, to the limbo of discarded dolls. The little deceiver will agree quite spontaneously when she comes back to see me that she sees quite well with the naked eye.

.....
Let us adopt the second method. Let us be dupes. Let us appear stupid... The child will perhaps persuade herself that she embarrassed us and that we do not know anything about the matter... For a few months, let us prescribe glasses to those patients who, we know, do not effectively need them. The child will be satisfied. The parents will be satisfied. The optician will be satisfied. And our conscience will be satisfied. We shall not have cured a real case of amblyopia but we shall have *cured*, at little cost, a strange but trivial infantile mental derangement incidental to modern times.

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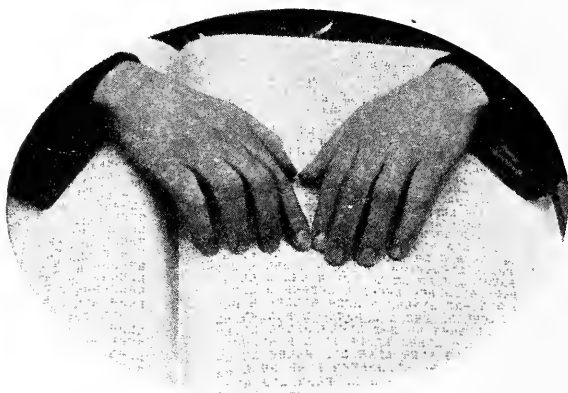
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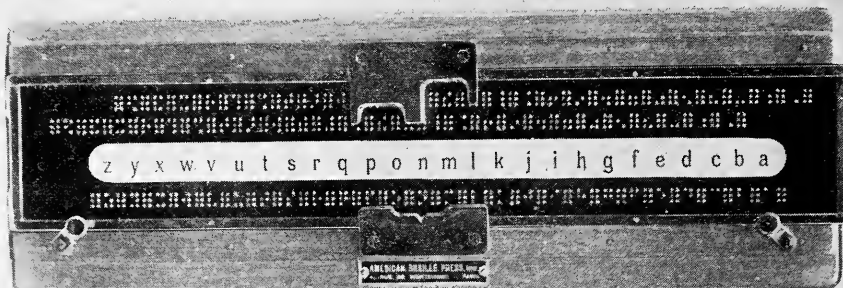
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EDITORIAL

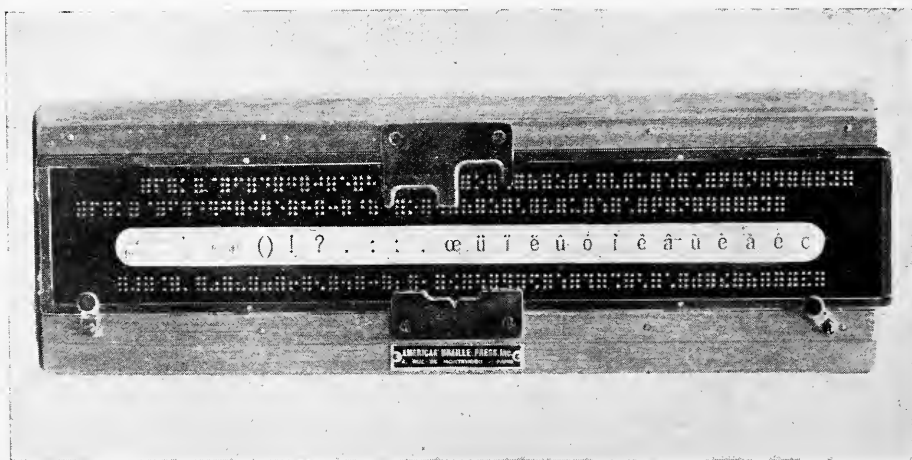
It is an axiom of modern warfare that each person should accept the work assigned to him, in the towns as on the field of battle. The duties differ, but the obligation to carry them out is the same. Each must pay his share of the ransom. Despite the inevitable train of distress, destruction and bereavement, therein lies the real grandeur.

In the early days of the war people looked for sensational news: not receiving it, they could not understand this "phoney war". Now they are beginning to realize that sometimes more courage is called for to "carry on" quietly than to do heroic deeds.

Be that as it may, the blind of the new war are beginning to make their appearance. Their numbers are yet small, it is true, but already there are some. Unfortunately this is but a commencement and it is the duty of all, and more especially of institutions such as our own, to make every effort to help them to bear the terrible moral distress resulting from the shock of their loss of sight and the realization, progressive but how hard to bear, of their new situation. This time the experience gained in the Great War should serve if not to ward off at least to lessen the shocks and discouragements which are bound to come to those



Braille Teacher (1).



Braille Teacher (2).

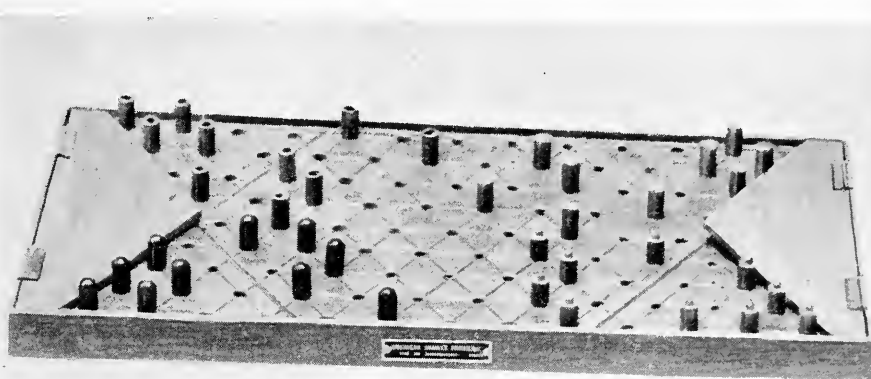
who are stricken. This past experience has shown the importance, to an adult precipitated into darkness, of having the possibility of acquiring a means of escape and reacquiring an independence which, while relative, is very precious. And this means is reading; reading in relief of course. How many of the blind from the Great War

complain to this day that this part of their reeducation was incomplete? They learned one or several handicrafts, but few have continued to exercise them. Indolence, difficulties, loss of strength, large pensions—all played their part! But if the men had been systematically taught to read in Braille, what independence and what dis-

traction would be theirs! It must be admitted that the means at their disposal were often far from suitable and the consequence was that many became disheartened—very many.

Strong in the experience they have acquired, the American Braille Press has perfected, since the outbreak of war, a series of simple apparatuses, well thought out and graduated, which should make it possible for any man who really

That is why we thought that a very simple apparatus would facilitate enormously the task of each of them. This apparatus invented by the American Braille Press offers the possibility to the professor, be he sighted or blind, of placing himself opposite the pupil without hampering him in any way. The same letter repeated automatically under each finger makes for great rapidity, as some of the pupils are more sensitive in one hand than the other. Also



Chinese checkers adapted for the use of the Blind.

wishes to do so, to learn to read easily and without much effort.

The poor sense of touch manifest in certain people who have become blind at adult age is one of the greatest obstacles which has to be overcome in order to teach them the Braille alphabet. They also experience, at the outset, a certain amount of difficulty in *following the line*. Moreover sighted professors do not always succeed immediately in locating the letter announced and placing the finger of the pupil thereon.

this way of proceeding allows of the two hands being trained at the same time, and this facilitates the progress considerably when one passes on to the reading of books.

Finally, when a blind professor is not available, the apparatus enables a sighted professor to give a lesson in Braille even without knowing it himself; this on account of perfect synchronisation and automatic indication of the letters in Braille and ordinary characters given by the apparatus.

L'UNION DES AVEUGLES DE GUERRE (UNION OF FRENCH WAR BLIND)

By ALBERT CONAN, President. *

To you, Friends in America, who take an interest in our war wounded; to you who come in large numbers to visit France. I address these few lines.

In one of the most animated quarters of Paris, near the Place de la Trinité, can be seen over a porch in the rue Blanche these words:

UNION DES AVEUGLES DE GUERRE

There, indeed, is to be found an institution for the mutilated. It is the headquarters of an association having more than two thousand members; that is to say all of the War Blind of France.

This association was created immediately after the War, in November 1918, whilst the sound of the Armistice bugle was still re-echoing. It constituted, in France, the first group of so-called specialized associations gathering together those who, struck down by the same

wounds, had the same sentiments, the same aspirations. The activities of the association were brought to bear on all the circumstances incidental to the lives of the War Blind. Not only did it concern itself with the individual misfortunes of its members, and of their families, by various means from care in sickness to the creation of family homes, but it has exerted every possible effort to obtain from the Authorities the special legislation which governs them and ensures their existence. To this was finally added technical activities, permitting them to work, read and amuse themselves.

This work of slow and patient effort was carried out with the calm and dignity of a scrupulous conscience, having in view the welfare of all. It secured many friends for the Union of French War Blind whose support contributes largely to the success of the enterprise.

In connection with the invaluable help which has been accorded, we would mention with respect and gratitude the name of Mr. G. A.

* Blind.



Headquarters of the Union des Aveugles de Guerre.

Kessler, who was the first to give to the *Union des Aveugles de Guerre* the generous support which enabled it to live and develop. We might mention also numerous American notabilities, and in particular Mr. William Nelson Cromwell, President of the American Braille Press, Honorary President of the *Comité Français du Livre Parlé*, and well known philanthropist whom the War Blind have learned to love and venerate as one of their friends who understands the ordeal of those who live only in the shadow of memories.

The House for the War Blind in the rue Blanche was inaugurated on the 22nd of May, 1936 by M. Albert Lebrun, President of the French

Republic and Honorary President of the Association. This was a great gala day for those who witnessed the realization at last of the "Home" long dreamed of, which became the center of their activities as an association and the club where they love to congregate.

It is a cheerful place. The constant seeking to do that which may be useful or agreeable to our comrades keeps it very much alive. It is situated between a court and a garden, the noises of the Big City do not penetrate beyond its porch. The whole atmosphere is calm, welcoming, restful; it is light, spacious, and has large windows, flower decked balconies and terraces which give



U.A.G. Garden side.

it an attractive aspect. In the garden are beautiful trees, preserved by a miracle in the heart of Paris, which lend their shade to a lawn on to which a large veranda opens.

In this Home everything is studied for the amenities of the Blind and their families who, in passing through Paris, have at their disposal more than forty beautiful rooms fitted up with every modern comfort. Bachelors or those without family can have their meals there. There are salons, playrooms for the children, a library including various works in Braille and a room for demonstrations of the Talking Book, a large restaurant, a vast entrance hall, and a reception hall which bears the name of the first President

of the Association, Maréchal Marnou, himself blinded in the War. His bust was inaugurated in the course of the year 1938, in presence of famous Soldiers and Members of the Government.

Visitors often come to the Home, for we are very happy to extend a warm welcome to those who are kind enough to come to see us. On Juin 11, 1937, on the occasion of his visit, Mr. Wm. Nelson Cromwell was given a great ovation by the large numbers present.

Great and valuable as are the services already rendered to the members of this association, a new duty now presents itself, which will be faithfully fulfilled. War, which we had hoped was banished for



Dining room.



Auditorium.

ever, is again passing like a hurricane over France and may bring in its train many more cases of war blindness. Will the fate which has befallen us be spared our sons and our young brothers? We ought to be, and we are, prepared to receive and help them; to lessen the awful

shock of passing from light into darkness. On all sides we meet with encouragement, supported by our faithful friends in the new path which current events opens before us. We will follow it with our habitual confidence, courage and perseverance.

THE BLIND IN SPAIN OF TODAY

By JULIO OSUNA FAJARDO (*),
Malaga, Spain

An impartial examination of the present state of the problem of the blind in Spain will reveal that it has entered a new and very interesting phase.

In spite of the short time which has elapsed since the commencement of this new era, it is certain that the Spanish blind are already living in a reality full of promise, which makes it possible to face the future with confidence.

The history of the problems concerning the Spanish blind from the opening of the century until 1936 leaves a lot to be desired. It can be said in general that during this period they have had to suffer the most cruel disillusionment. There were many (both blind and sighted) who tried, with the best intentions in the world, to remedy this lamentable state of things; but their efforts failed in nearly every case for lack of the necessary cohesion

and the fact that they could not rely on the intelligent and comprehensive help of the Authorities.

Problems concerning the blind were dealt with in a small way, poorly, and in a word, in an incomplete manner. Over emphasis was placed on the charitable, sentimental and spectacular sides to the detriment of the practical and positive results so important to obtain. Times out of number well-meaning men brought forward projects which were really unreasonable and which filled with a veritable terror those whom they were intended to help.

There existed, it is true, a certain number of "Patronatos" (patronages) which, relying essentially on the fluctuation and vicissitudes of the country's politics and constituted for the large part of unqualified persons, obtained the poorest and, even in some cases prejudicial results.

Briefly stated, this was the situation of the Spanish blind when, in July 1936, the Civil War broke out,

(*) Blind.

dividing Spain into two parties with opposing governments, paralyzing, naturally, at least during the initial period, all activity which was other than military.

From that moment onwards, in the zone dominated by the Reds, it can be definitely stated that nothing was done for the blind. The "Colegio Nacional de Ciegos" of Madrid (The National College for the Blind of Madrid) was evacuated to a village in the Province of Valencia and the building was turned into a hospital. Thus the most important college for the blind in Spain ceased to function. The other institutions for the blind suffered the same fate.

In the Nationalist Zone also, at the outset, all non-military activity ceased, but later life became more normal. The State and the Caudillo immediately gave proof of their affection for and interest in the blind and promised their help and support.

Some of the blind, with meager means at their disposal, contrived to set in motion an appropriate *modus operandi*. Mr. Javier G. de Tobar, then President of the "Sociedad Provincial de Ciegos de Sevilla" "La Hispalense" (Provincial Society for the Blind of Seville "La Hispalense") created, in February, 1938, the Andalusian Federation of the Blind (Federación Bética de Ciegos). This Federation, to the Board of Governors of which I have had the honor to belong since its foundation, thanks to the invitation of Mr. G. de Tobar (although my work then was in no way connected with the care of the blind), brought together fraternally all the blind of the Andalusian provinces then liberated by the Nationalist forces and reintegrated in Spain.

The various societies and groups

for the care of the blind which existed in each province were transformed into provincial associations, thus avoiding the antagonism and rivalry which would have undoubtedly followed if other means had been employed. These Provincial Associations together form the Andalusian Federation for the blind and the Board of Governors is constituted by the Presidents of these Associations as well as various notabilities who, in the opinion of the Federal President, are suitable for membership.

The Presidents of the Provincial Associations adopted the title of Delegates and were nominated by the Board of Governors whenever necessary.

Very soon the advantages resulting from this new organization became manifest, inasmuch as the standard of living of the Andalusian blind rose rapidly and considerably.

From whence did the Provincial Association obtain the necessary money to meet and solve the problems which were submitted to them? This money, for the greater part, came from the "Coupon for the Blind" which still constitutes the principal source of revenue for the National Organization. Thanks to this "Coupon" Provincial Associations soon found themselves in possession of relatively important capital, with which was later founded a complete social service for their blind members (free medical and pharmaceutical service, help in case of illness, confinement, death, etc.). Moreover, these resources permitted of their receiving a daily wage equal approximately to that of a workman.

The Board of Governors of the Andalusian Federation for the Blind met periodically at Seville and, in the course of their sessions, worked

out projects or the creation, with the least possible delay, of an important National service for the blind which, administered by them under the control of the State, would solve the problems incidental to the care of the blind in Spain in a general, efficacious and definite manner.

On the occasion of the meeting held from the 19th to the 26th August 1938, at Santander, of the Congress of the Spanish Association for the Development of Science, Mr. G. de Tobar submitted an interesting report in which, in a clear and concise manner, he discussed the subject of the care of the blind, reviewed the results already obtained by the Andalusian Federation and the projects still to be carried into effect.

I accompanied Mr. G. de Tobar to the Congress at Santander and I had occasion to notice that his plan met with complete and unanimous approval, to the point of insistence that it should be submitted to the State *without delay*.

There was established at Seville in the first instance a school for the reeducation of the war blind, which school was subventioned by "La Hispalense", directed by myself under the supervision of Mr. G. de Tobar and supported by the generous and disinterested help of the "Seccion Femenina de Falange Espanola Tradicionalista" (Feminine Section of the Spanish Traditional Phalanx) and of the "Joventud Obrera Nacional Sindicalista" (National Syndicate of Young Work-people) more particularly helped by Senorita Maria Queipo de Llano who, acceding to my request, gave her full support to the work and took great personal interest in it.

All these facts contributed towards a very propitious atmosphere

and the repeated applications by certain among us induced the new Spanish State and the Caudillo, who has been known to say more than once that "the blind held a privileged place in his heart", to consider this problem as his own and, on the 13th December 1938, the *Official Journal* issued a decree founding a National Organization for the Blind, incorporating it in the life of the Nation.

In view of the economic situation of our country, the difficulties seemed insurmountable. This did not, however, prove to be the case, since the majority of the Provincial Delegations for the Blind, as well as the blind themselves, have, today, thanks to the "Coupon for the Blind", sufficient funds in hand to carry out the task they have undertaken.

On the other hand, considering the money which the State has already devoted to the blind and that already contributed by different organizations, both official and private, there is every reason to believe that the matter is well under way.

The "Coupon for the Blind" is simply a form of lottery or tombola with money prizes. The numbers which participate in the drawing go from 1 to 1,000 and are sold at 10 centimos each. The winning number receives 25 pesetas and each of the remaining numbers which end in the last two figures of the winning ticket, win 2 pesetas 50. Each coupon naturally corresponds to a number and the ensemble of the thousand tickets, taking part in the draw, form a *series* which can be repeated as often as desired by issuing as many as are necessary. Thus, for example, at Malaga and in the province, forty series of tickets are sold daily and soon, prob-



Mr. G. de Tobar, President of National Organization for the Blind.

ably when these lines are appearing, fifty or more will be sold. In practice these coupons are not generally sold separately, although that often happens in the markets and in the outlying villages; they are usually offered in the form of "strips" of ten tenths, that is to say ten shares bearing the same number but belonging to different series. One drawing only is effected for all the villages of each province each day at the Provincial Delegations and is held in public.

The amount realised by the sale of these coupons is divided up as follows: the seller receives 40 % commission on his sales. In this way in Malaga, Seville, etc., the blind sellers—the only people authorized to sell these coupons—earn daily a sum of 8, 10 or 12 pesetas and even more, that is to say the

average daily wage of a workman. Of the remainder 47.50 % goes to pay the prizes, 2.50 % covers the cost of paper, printing etc., and finally 10 % is devoted to the payment of the expenses of the Delegation, such as house rent, employees etc... A monthly share is attributed to the National Organization and there is maintained for its members a most complete social service which amplifies itself as it progresses and improves as circumstances permit. In this way the Provincial Delegations are increasing their reserve capital.

The social work on behalf of the members varies, naturally, in accordance with the economic resources of the Provincial Delegations, although efforts are being made daily towards unification. In Seville, Malaga, Cadiz, Barcelona and many

other provinces all the blind have the following services at their disposal: free medical and pharmaceutical services, help in case of illness, bounty for marriage or motherhood, childhood and old age pensions etc. In certain places, such as Malaga, Seville etc., there are schools for blind children and for adults and when they are necessitous, they are given, in addition to free teaching, relief or a pension which allows them to take care of their more pressing needs. In many of the Delegations there are libraries—more or less important—which serve to disseminate knowledge among their adherents. Some of them include artistic groups who have performed in public and serve as an excellent means of propaganda sometimes realizing profits. The artistic groups of the Provincial Delegations of Madrid and Seville give periodical concerts over the radio of these two towns. In Malaga the local radio station allows one hour each week for the broadcasting of programs organized by the Provincial Delegation, which are produced in their studio.

It would take too long to describe in detail all that is done by each Provincial Delegation, although each of them, thanks to the autonomy it enjoys, retains its personal character while forming part of the essential unity of the National Organization. In this relative autonomy, which fosters initiative on the part of the Provincial Delegates, is to be found one of the greatest achievements of the National Chief. It is certain that little by little the Spanish blind are winning the esteem of public opinion and above all in the provinces, when the Delegates are enterprising, intelligent and of good will—as is generally the case—they procure for their adherents practi-

cally everything of which they have need from the Authorities. It is but just that those of us who have experienced it should proclaim the fact. I can affirm that I obtained from the Authorities in Malaga everything which I needed for the blind of that town and I was therefore able to resolve many difficulties and avoid many obstacles. Without doubt the majority of the Provincial Delegates can give the same testimony.

It can be seen that the corner stone of this important social edifice, which is being built up in Spain in aid of the blind is, as above stated, the sale of the "Coupon for the Blind" to which the public extends, particularly in certain provinces, a really enthusiastic reception. This solution, as at present practised, is of a somewhat provisional nature. It was necessary to solve a problem of extreme urgency: to procure a means of existence for a considerable number of men deprived of sight and generally without any special preparation. They had to be taken care of and, in view of the ordeals through which the country was passing, it was impossible to ask the State to supply urgently the necessary money. This problem the "coupon" has, in a large measure, resolved by furnishing the financial basis of the service. Thanks thereto it has been possible to endow, momentarily, all the healthy blind who are not otherwise cared for with a normal wage and, what is more, to take care of, as was necessary, the sick and infirm. It has also been possible to realize more than sufficient money to grapple with essential problems: the foundation of schools and centers for professional teaching necessary to educate and make fit for work those of the blind, whose age

and circumstances permit them to work; the installation of workshops and workrooms and, in a word, all that contributes to the raising of the standard of living of the Spanish blind.

Perhaps this urgent solution is not as *aesthetical* as could be desired but one cannot deny that it is efficacious. In the near future we should like to arrange that the "coupon" be sold only by those who are incapable of undertaking any other form of work and that those who are able to do other work find appropriate scope for the purpose.

The "Coupon", in various forms more or less like the present one, already existed in 1920 in certain Spanish provinces, notably Almeria. This took the form of small daily tombolas organized by the various

associations for the blind. In 1934, these tombolas became more general in nearly all the societies for the blind, in spite of the difficulties incidental to the law on loteries which prohibited anything of the kind. There were however a few organizations such as the "Hispalense" of Seville which obtained remarkable results by this means, enabling them to help all the blind in the province and even to acquire a magnificent building in which to develop their charitable work.

To sum up, one may say that the chief characteristic of the actual state of the question of the blind in Spain, is the reunion and coordination of a number of enterprises and undertakings already in existence and the addition, thanks to the union to which I have already



Blind Musicians.

referred, of new and profitable ideas which widen more and more the scope of action of the National Organization.

The Decree instituting the organization says "with the rules which are being drawn up at the moment, the tendency is in the first place to encourage the blind to govern themselves in an organization having as a basis the local and provincial delegations and a system of obligatory groups which, under the indispensable ægis of the Authorities, develop all their own ideas, solve their own problems and enable them to obtain the best results from the work so necessary to national activity at the present time."

The first article of the Decree is as follows: "Under the control of the Minister of the Interior the National Organization for the Blind (*Organización Nacional de Ciegos*) is created in which the grouping of all Spanish blind is obligatory with a view to their mutual help and the solution of their own problems. In this organization all existing organizations will be embodied, educational as well as manual and other training, on condition that they are devoted to the blind."

In article II it is stated: The National Organization will operate in the centers and with the following personnel:

- a) Supreme Council for the blind,
- b) Governing Committee,
- c) Provincial Delegations,
- d) Local Delegations.

The Supreme Council for the Blind, presided over by the Minister of the Interior, will have complete control and will serve as intermediary between the Organization and the State. The presiding genius of the Organization is, in reality, the "National Chief".

Under the immediate and direct

control of the Supreme Council are the General Secretary and the following sections: Social Welfare, Medical Assistance, Teaching, Work, Art and Propaganda, Administration and Statistics.

Local and Provincial Delegations are also under the direct control of the Chief of the Organization; they remain however under the control of their respective local chiefs as their immediate superiors. The Provincial Delegates are advised by such persons as they may judge competent in each particular case. These persons, restricted in number, are chosen by the Delegates themselves. These Consulting Commissions which advantageously replaced the former Directing Committees of the Associations, are embodied in the new organizations as members. The auxiliary sighted personnel of the Provincial Delegations is also chosen by the respective delegates. It would be well to note in passing that in the Delegations, the principal posts are held by blind men and only the auxiliaries are sighted; this is another of the interesting characteristics of the new organization.

As soon as the Decree instituting this new organization, of which I have given a resumé, was put into force, and after publication of the statutes of the Organization the task of putting it into working order was undertaken quickly and efficaciously.

In many Provinces, such as Andalusia where the *Federacion Betica* already existed, the work was quite simple inasmuch as it was merely a question of adaptation. The former Provincial Associations constituting the Federation were simply transformed into Delegations of the Organization thus acquiring greater prestige and legal standing.

In other provinces the work achieved and that in hand is much more important for it was necessary to undertake a complete organization, which was not easy in view of the deplorable situation of many provinces after Red domination and the horrors of war which they had to endure.

However this work of organization is being completed very rapidly, and it can be stated that in a very short time there will be in existence, in every province of Spain, a Delegation of the National Organization for the Blind. The Sections devoted to Work, Teaching, Social Welfare etc., have already commenced to develop their respective activities. Thus, little by little, but as quickly as possible, the dream so long treasured by the Spanish blind is transforming itself into reality. They will have a real and effective organization which will allow of their solving their own problems and will be directed by themselves.

Apart from the sale of the "Coupon" which constitutes today the means of existence of the large majority of the Spanish blind, there are actually other and numerous forms of activity, both manual and intellectual, to which some of the blind are devoting themselves. In Barcelona for example, there is a laundry. In Saragossa there is a workshop for brooms, baskets, etc. It should be noted that in these small industries the blind workers really earn the wages which they receive; they actually *produce*. In certain Provincial Delegations we are at present considering, with a view to proposing it to the Supreme Committee, the establishment of small local industries suitable to the respective regions, which, founded and operated by the Delegations themselves, will provide situa-

tions for those blind who are capable of work.

In Spain there are many blind people who make a living from music; they are going through a terrible crisis at the present time. Some of them are devoting themselves to teaching either in schools for the blind or with private pupils. Many of the blind practise what are described as "exceptional professions". Since 1937 I myself have been a Professor of the Aesthetics and History of Music at the Official Conservatory of Malaga and, recently, the eminent and celebrated blind composer, Joaquin Rodrigo, was himself appointed Professor of Folklore at the Official Conservatory of Madrid and Artistic Director to the National Radio.

The task which the Instructional Section will have to carry out is considerable for tuition leaves a good deal to be desired at the present time. The majority of the existing colleges are leading a miserable and monotonous life. Many of them have become mere almshouses for the region. This state of things cannot and certainly will not continue. To remedy it and until something better can be done, modest but efficient schools for both children and adults are being organized in all the Delegations where it is possible.

As regards the printing presses, magazines, publications and the Braille library, the situation is as follows: in some of the Delegations such as Madrid, Barcelona etc., there are already fairly important libraries. Moreover a National Library is being established which already includes a large number of books. All these libraries are, in a large measure and according to circumstances, circulating libraries.

The principal Braille Press for



Closing Session of the Congress for the Blind held at Sevilla last December.

Spain is situated at Barcelona where since 1922, considerable progress has been made under the direction of Mr. Ramon Dominguez Sans. This Braille Press, financed by the Savings Bank and old Age Pensions Fund of Barcelona, has already published a large number of literary and musical works in Braille characters: in addition it publishes a monthly review under the title of "Revista Braille Hispano Americana" (Spanish-American Braille Review) which, for some months past has been the official publication of the National Organization.

At the National College of Madrid there is also a small Braille Press but its publications are restricted in number. It should be noted that this press still makes use of the Abreu system for music, but this system is out of date and is detri-

mental to the blind inasmuch as it tends to isolate them from the rest of the world. This press publishes a small monthly magazine under the title "Ayudate" (Assist thyself).

At Malaga, since 1939, there is also a Braille Press, organized and directed by myself, and founded thanks to help from the Municipality (which bears almost the whole of the expense) and to a subvention from the Provincial Delegation (which, at the time, was still called Provincial Association). This press, though equipped with but insufficient and rudimentary materials, created by us and which we shall try to improve upon when the world situation permits, publishes an important documentary magazine entitled "Rumbos", of 42 pages in quarto, in character, shape and size very much like those magazines

published some time ago in different languages by the American Braille Press, that is to say it reprints articles culled from ordinary magazines. It has also commenced the publication of literary and musical works printed exclusively in Braille characters.

As matters were somewhat organized and set in motion, the Chief of the national Organization thought it would be an appropriate moment to call a Congress of the governing heads of this Organization, in which all intelligent and competent blind might take part, in order to impress public opinion and direct the work to be undertaken in the future.

This Congress met at Seville on the first anniversary of the "Caudillo" Decree which founded the National Organization, and remained in session from the 7th to the 13th December last.

Amongst the resolutions adopted by the Congress I would mention the following briefly:

Creation of large schools, in sufficient number to enable blind children to receive a primary education, as well as ordinary and specialized tuition for all who, in view of their special aptitude, can attain such a degree and ensure employment in their respective professions.

The Organization undertakes the adaptation and re-education of those who have lost their sight as adults.

To separate entirely the tuition of the blind from that of the deaf and dumb.

In the newly created schools to reserve posts for blind in preference to sighted professors; the Director would necessarily be blind and the sighted personnel would be employed exclusively as professors or auxiliaries, as the case may be, and that in the desired proportion

so that the tuition may be of maximum efficiency.

To adopt exclusively the Braille system for the teaching of music and definitely abandon the Abreu system.

Formation of classes for foreign languages in the blind schools.

Adoption of a good shortened form of writing for the Spanish language.

Serious and scientific study of the possibilities of work for the blind and the creation of professional schools for their adaptation. Organization of workshops where, after due re-education, the blind may be put to work, and which should really *produce*, that is to say workshops on similar lines to any commercial or industrial undertaking.

To obtain from the State the promulgation of certain laws protecting, in its various forms, the work of the blind and the sale of the goods manufactured by them.

To extend to the Provincial Delegations, where it has not as yet been established, welfare work for its members (gratuitous medical and pharmaceutical service, assistance in case of illness, old age, death etc., bonus for motherhood, marriage etc.) drawing up of definite rules for their proper application.

To foster by all possible means the employment of blind musicians and organize charity and propaganda fêtes for the benefit of the Organization.

To organize on a large scale the publication of Braille literature and to help the development of its libraries.

To establish a system of insurance against blindness in conjunction with the National Institute for the Prevention of Blindness.

It was proposed and decided by the Congress to adopt various means

to obtain resources in order to augment very considerably the economical possibilities of the Organization; to take strong prophylactic measures against blindness and its most frequent causes was also decided.

Finally one other interesting resolution; the creation of what will be called the "Organization of the Blind Abroad", the object of which will be to bring to the knowledge of Spaniards in America, or elsewhere abroad, the work which has been carried out by our Organization, thus obtaining their sympathy and help.

This is, briefly, the existing state of the welfare work for the blind in Spain. This first Congress, of which I have briefly recorded the resolutions, was a complete success, and will certainly show favorable and fruitful results. Repeating what I said in the closing speech which I had the honor of making at the express desire of the Chief, who is the life and soul of the Organization, "I may now say that the

Congress represents the first pause, the first halt on the long road which we have undertaken to follow; there are many more objects to be attained, but looking backwards, when we see the road already covered, and the objects already attained, the panorama which opens before us presents a perspective which fills our hearts with justifiable optimism.

"The Spanish blind who endured so many disillusionings, have faith in their new organization and are profoundly attached to it. In this faith, which in itself constitutes a strength and a promise, one feels convinced of the rapid and real resurrection of the care of the Spanish blind, and the blind themselves, fraternally united under the guidance of the Chief, with the necessary discipline between the different posts of the administration and, lastly, counting on the effective help of the "Caudillo", know that a new era, a new day and a better life have already commenced for them."

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I give and bequeath to the American Braille Press, Inc.
598, Madison Avenue, New York, N. Y., the sum of
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the general use of the said corporation.

.....
(Signature)

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(Address)

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As Expressed in its Articles of Incorporation

" ARTICLE FIRST : The objects for which the corporation is formed are as follows :

" To raise and receive money, funds, securities and other property by voluntary contributions, subscriptions, legacies and gifts, and disburse the same for the relief of soldiers and sailors of the United States and of the nations allied or associated with it in the conduct of the late World War who have been blinded in that war or as a result thereof, and also for the relief of and aid to those in civil life blind from any cause soever in any part of the world, through such agencies as the Board of Directors or the Executive Committee of the Board of Directors may authorize.

" To own and operate and maintain, as a mode of relief and aid to the blind, an establishment or establishments in any part of the world for the providing of reading matter, music and the like in Braille, or other method, for the use of the blind of any nation or country of the world, irrespective of whether such blind are civilians or soldiers or sailors of the nations engaged in the late World War or of other nations, including, but not by way of limitation, establishments for the printing of books, magazines and other papers in Braille or other method, and for the scientific study and development of Braille and for assisting the blind in the use thereof.

American Braille Press for War and Civilian Blind, Inc.,

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